Undenominational Missionary Studies for the Sunday School

THIRD SERIES

OUR RESPONSIBILITY FOR THE IMMIGRANTS IN OUR MIDST

OUR RESPONSIBILITY FOR INDIA'S MILLIONS

Senior Grade.

11.29.07

Library of the Theological Seminary,

PRINCETON, N. J.

BV 2090 .U52 1907

Undenominational missionary studies for the Sunday

UNDENOMINATIONAL MISSIONARY STUDIES

FOR THE

SUNDAY SCHOOL

Third Series

OUR RESPONSIBILITY FOR THE IMMIGRANTS IN OUR MIDST

OUR RESPONSIBILITY FOR INDIA'S MILLIONS

Senior Grade

EDITED BY

GEORGE HARVEY TRULL

Assistant Minister Fifth Avenue Presbyterian Church
New York City

The Sunday School Times Company,
Philadelphia, Pa.

Copyright, 1907
By George Harvey Trull.

Single copies, twenty cents, postpaid.
Ten copies, fifteen cents each; fifty copies, ten cents each; carriage extra.
More than fifty copies, special prices on application to
The Sunday School Times Company,
1031 Walnut St., Philadelphia.

Introductory Note

THERE is no greater need in missionary literature than that of suitable lessons and helps for mission study in the Sunday-school. Mr. Trull's books are designed to meet this need. The volumes already published have been found serviceable, and it is hoped and believed that this new book will materially increase the helps available for the teaching of missions to young people and children.

No problem at home presses on the nation and the Church more urgently than the problem of Americanizing and Christianizing the great host which pours in upon us annually from Europe. Our young people should be led to study the immigration question. And abroad, India is the most populous and needy mission field, after China, and the great men who have laid the foundations of Christianity there are men whose lives should be known and reverenced as among the most holy and helpful treasures of the Church. These are the themes of Mr. Trull's book.

ROBERT E. SPEER.

Preface

THE aim of this Third Series of Missionary Text-Books is similar to that of the two that have preceded it, the presentation of Home and Foreign Missions in simple and inexpensive form for young people in the Sunday-school. Special attention is called to the fact that the studies are *strictly undenominational*, hence they are adapted for use in any school. They should be used as *Supplemental Work*, and in no case take the place of the regular Bible lesson, but be correlated with it.

They are issued in two grades, this volume for Senior scholars, and a companion one for those of Intermediate and Junior grades, both treating exactly the same topics. To secure the best results from the missionary instruction, each scholar in the Sunday-school should have a text-book of his own, and home preparation of the Study should be expected and required. This faithfully done, followed by a lesson of ten or fifteen minutes in the class, with the closing exercises of the school devoted to the missionary topic, and wisely correlated with the Bible lesson of the day, will make missionary Sundays memorable occasions in the minds of the scholars.

Those schools that can add constantly to their missionary library will find it a distinct advantage to do so. Some books suitable for reference or circulation have been suggested at the close of each Study. The text-book is merely the starting-point for further reading.

It is undoubtedly true that the Sunday-school is the educational department of the Church, and in the classes to-day are the future trustees, stewards, deacons, elders, ministers, and missionaries. That persons who are to hold such positions of responsibility should be trained in the things of the Kingdom, is not open to question. In the hands of

the Sunday-school superintendents and teachers of the present generation lies the key to the missionary problem. An instructed Sunday-school now will mean an intelligent Church to-morrow. How shall they believe in that of which they do not know? and how shall they know unless they be instructed? and how shall they secure instruction unless the Sunday-school provides it?

I wish to acknowledge my indebtedness in the preparation of these studies to Miss Marian G. Bradford, Mrs. Thomas H. Alison, Miss Ruth G. Winant, members of the Missionary Committee of the Bible School of the Fifth Avenue Presbyterian Church; to Miss Leila B. Allen, Editor of "Over Sea and Land," and to Mr. J. Ard Haughwout, all of whom have rendered material aid.

For the map and one of the illustrations I am indebted to the Foreign Missions Library, and "World Wide Missions," through whose courtesy permission has been granted for their use.

GEORGE H. TRULL.

New York, September 15, 1906.

Contents

Our Responsibility for the Immigrants in our Midst

STUDY I.

Where They Come from, and Why They Come 9

BY MISS RUTH G. WINANT.

STUDY II.

Foreigners in our Cities..... 17

BY MRS. THOMAS H. ALISON.

STUDY III.

Foreigners Mining, Lumbering, and Farming 25

BY MISS LEILA B. ALLEN.

STUDY IV.

Immigration a Menace and a Mission..... 35

BY GEORGE H. TRULL.

Our Responsibility for India's Millions

STUDY V.

The Land and the People of India..... 47

BY MISS RUTH G. WINANT.

STUDY VI.

History and Religions..... 56

BY GEORGE H. TRULL.

STUDY VII.

William Carey—Literary Work..... 72

BY GEORGE H. TRULL.

STUDY VIII.
Adoniram Judson—Evangelistic Work 84
BY J. ARD HAUGHWOUT.

STUDY IX.
John Scudder—Medical Work..... 98
BY MRS. THOMAS H. ALISON.

STUDY X.
Alexander Duff—Educational Work.....107
BY MISS MARIAN G. BRADFORD.

PROSPECTIVE AMERICANS

FROM COPYRIGHT STEREOGRAPH, 1904.
BY UNDERWOOD & UNDERWOOD,
NEW YORK

STUDY I.

Our Responsibility for the Immigrants in our Midst.

Where They Come From, and Why They Come.

"The subject of immigration is the most far-reaching in importance of all those with which this government has to deal."
—F. P. Sargent.

There is not a state or territory in our great country in which we shall not find the foreigner. In fact, some one has said that we are all foreigners unless we are Indians, and we are told that even they came to America from Asia. But there is a difference between those of us whose forefathers came over as colonists in the early days, and who really laid the foundations of the nation, and those who come now as immigrants to get the benefits of our national life. They are coming at the rate of a million a year, —one every thirty seconds, 2,880 every day. In 1820, when the first records of immigration were kept, fewer than 9,000 aliens came to our shores. That is less by three thousand than those who came *in a single day* in 1905. There are two questions that come into our minds, Where do these vast hordes come from? Why do they come?

I. Where do They Come From?

The answer to this question might well be, They come from everywhere. But the character of the immigration has largely changed since the early days. Formerly most of those landing here were people from northern Europe. Now they are largely from southern and southeast Europe, and from Russia. Austria-Hungary, Italy and Russia lead all the rest, and in their train come forty other races.

II. Why do They Come?

But why do these people of every race and color leave their own homes, and come to far-off America? There are two forces at work, as stated by Dr. Grose in his recent book, "Aliens or Americans?" One is Expulsion, the other, Attraction. These two combined the foreigner cannot resist, if he can but secure enough money to start. In other words, *Oppression at Home*, and *Opportunities Abroad*, cause immigration.

Expulsion.

But what oppression abroad acts as an expelling force to drive the immigrant from home? Poverty, persecution, high taxes, compulsory military service, are some of the things.

Poverty.—There is poverty here in America but it is worse abroad. The average wages of the unskilled day laborer in the United States is $1.25 to $1.50 per day, in England 50 cents, in Russia 30 cents, and in Italy from 16 to 28 cents. Those who live on such pay, and raise large families, cannot

have very luxurious homes. "In England, only one person in twenty is an owner of land; in Ireland, one in seventy-nine. In Scotland, one-third of the families live in a single room, and more than another third in only two rooms." In southern Europe conditions are much worse.

Persecution.—But in addition to poverty, persecution or the fear of it has driven many refugees to our shores. Every one knows how cruelly the Armenians and the Russian Jews have been treated at home. It is no wonder, therefore, that those who could should emigrate to the Land of Freedom.

Other Causes.—Then in many countries taxes are high, and though a man may be living in dire poverty, yet his taxes must be paid. He is compelled, too, to serve in the army, whether he wishes to or not. The consequence is that to escape oppression at home, he leaves and goes to America.

Attraction.

But while there are all of these causes to drive him from his native land, why does he choose to go to America? Because it is the *Land of Opportunity*, of liberty and freedom, where work is plentiful, and wealth can be secured. There is hardly a hamlet in the Old World where the magic name of America is unknown. Here is a village from which some of the inhabitants have already gone. They send back glowing accounts of the new land, and the result is that relatives and friends decide to go too. Then perhaps an agent of some steamship company may happen in.

Sitting at the family table, he begins to tell how

sorry it makes him to see the head of the family wasting his strength and powers in a land where he can barely subsist, and then he tells him of a land whose streets are paved with gold. Oh, no, this man is not a missionary telling of the heavenly home, but a man telling of America,—only when he tells of the "gold," he does not tell also of the pick-axe. He tells of a land where poverty is unknown; of a land where men do just as they please, and no one says them nay; in short, of the land of liberty. He speaks of increased wages, and says nothing of the increased cost of living. At last his words begin to tell, the people are attracted by the fair vision of freedom and prosperity, and are persuaded to sell their little home, which, though it be a shanty, is yet their home, and set out for the nearest port from which they will set sail. Many an army has attacked a land and left less desolation in its train than the transportation agent. These individuals are paid according to the number of passengers secured, and the number of falsehoods told in the securing of passengers does not lessen the commission. It is estimated that from one-third to one-half of the immigrants who come to our shores, come because of the solicitations of the transportation agent.

Having persuaded the family to go to America, the next step is to the Immigration Offices, where an examination must be passed. Here the fiendish work of the steamship company doctors is carried on. Cases of trachoma are "fixed" so as to look all right. Powerful drugs are put in the eyes to allay the inflammation, so that the sufferers may be passed through the American port to which they are going,

unsuspected. Blindness is the almost certain outcome of the use of such drugs; but when the steamship companies have their fees, it matters not to them if a few more or less are doomed to a life in the dark.

The following incident narrated in the report of the Commissioner General of Immigration, illustrates the harm done by these men: "The entire family consisting of husband, wife, and five children had been located in Hungary, the husband being engaged as a barber and the wife as hair-dresser. They were in much better circumstances than the average Hungarian peasant, and were both prosperous and happy. A representative of one of the steamship companies called on the father, and represented to him that, while he was doing nicely in his present situation, he could do twice as well in America. Believing the story, he left his wife and children and came to Baltimore. Finding the wages there scarcely sufficient for his own support, he went to Washington and obtained a position at $10.00 a week. His salary enabled him to send small amounts to his wife from time to time, and he wrote her in a rather encouraging way, although he did not say that he himself felt specially benefited by coming to the United States. The wife, thinking that her husband was realizing the expectations created in their minds by the steamship agent, disposed of their business and household effects, and came to Baltimore without having notified her husband, evidently thinking it would be a pleasant surprise to him. He was surprised to receive a telegram that they had arrived, but the surprise was anything but pleasant. He, of course,

proceeded to Baltimore, and upon testifying before the board that he was steadily employed at $10.00 a week, the wife and five children were admitted to his care, and proceeded with him to Washington. The wife, of course, immediately realized the serious error into which she had fallen, and became almost crazed through distress and homesickness. Thus a happy and prosperous family of Europe was thrown into physical and mental distress, and have been induced to sacrifice their business and household effects because of the desire of a steamship agent to increase his business by selling the several passages involved in moving the family to America."

How They Come.

The big vessel lies at anchor at the wharf. A large crowd of emigrants wait for the word to go on board. Soon they are packed in like so many cattle. The journey across the ocean can hardly be called enjoyable, especially if there are any great storms. On one steamer, in a room 72 feet long, there were 195 beds, in which 214 women and children slept. There was but little air, and do you wonder that many of the children cried all night long? When meal-time comes the food is placed in a large pan for a whole family or group, and each one helps himself from the common dish.

Ellis Island.

The chief port of entry into the United States is Ellis Island, in sight of the Statue of Liberty. There is great excitement on board as the vessel comes into port, as every immigrant is eager for a glimpse of

the strange new land. After the cabin passengers have been landed at the pier, the immigrants go aboard barges and are towed to Ellis Island, where it will be finally decided whether or not they can enter the land of their dreams and hopes ; for those who are sick with contagious diseases, or those who are likely to become dependent on public charity, will be sent back to the country from which they came, at the expense of the steamship company. The doctors and inspectors who examine every one, are kind but very particular, and they need to be, or else we would have many persons here who would never become good citizens.

But there is some one else at Ellis Island beside government inspectors and officials, to greet the immigrants as they come. Suppose we call him the "gospel pilot," for he is on hand with tracts and gospels in twenty-four different languages, and he himself can speak twenty-six. Do you see the pleased look on the face of this man or that woman or child, as, guessing their nationality, he speaks to them in their own tongue? He is ready to help in any way he can, and many a sad heart is lightened as they find in the colporteur of the American Tract Society or of the Bible Society, a true counsellor and friend. Many an immigrant has gotten his first knowledge of Protestant Christianity from tract or Gospel given him at Ellis Island.

All requirements having been met, those whose destination is New York City board the government boat and are soon at the Battery. Before their wondering eyes are the "sky-scraper" buildings, the busy streets, the hurrying crowds, just as the

transportation agent had said; but the streets are not paved with gold, as some had expected to find, nor is money to be found lying on the sidewalks. As they step ashore, the first word they hear in the land of Freedom is a command, though they may not understand it; a command to move on and not impede the traffic. We shall find out later what becomes of them as they scatter through the city.

Questions.

1. In what way did our forefathers differ from the present day immigrants?
2. What effect upon our social, political and religious life is unrestricted immigration likely to have?
3. Over how many different races does the American flag float here in America?
4. What two forces are at work causing immigration, and which do you think the stronger, and why?
5. Give a practical instance of the evils of solicitation on the part of the steamship agent.
6. What Christian work is now being done at Ellis Island for the immigrants?

Books for the Library.

"Aliens or Americans?" by Howard B. Grose.

"Immigration," by Prescott F. Hall.

"Our People of Foreign Speech," by Samuel McLanahan.

"Coming Americans," by Katherine M. Crowell.

STUDY II.

Foreigners in Our Cities.

"You can kill a man with a tenement as easily as with an axe."—JACOB RIIS.

"Our foreign colonies are to a large extent in the cities of our own country. To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings, and traditions which belong to the mental life of the colony are often entirely alien to an American."—ROBERT HUNTER.

The mighty incoming stream of humanity divides at Ellis Island, attracted by the prospect of prosperity in the farming and mining region, or held by the peculiar fascination of the city. Sixty-nine per cent. of the whole number of immigrants, like a river, eddies and flows around the already overcrowded districts in Philadelphia and Boston, after leaving a deposit of over 200,000 here in New York.

If these new-comers were equally distributed throughout the cities, the dangers would be lessened; but they are not. Earlier, in the first days of immigration, little groups of the same nationality lived together, and now whole districts are given over to a foreign population as distinctly un-American as any town or village of their native land; and naturally it is to these, that seem a bit like home, that the "coming American" goes,—too often re-

maining as absolutely foreign in his religion and customs as when he arrived.

Take New York as typical in its many foreign "quarters." Indeed it is more than typical, for here the conditions are on a vaster, larger scale than in any other city. St. Louis has a large German population; Boston leads in its Irish element; but New York, the port of largest entry, has been the magnet for the greatest numbers. Here "there are more Germans than in any city but Berlin; twice as many Irish as in Dublin; more Italians than in Venice; and more Jews than in Jerusalem." So that no city is more cosmopolitan with its Hebrew, German, Irish, Italian, Bohemian, Hungarian, Chinese districts.

A ride in a street-car will convince any one of the strangers here in our midst. Just look at the foreign names on the signs. Watch the people you meet, and it may surprise you that only one in every five is a native American.

Every year New York adds to itself a city the size of Minneapolis. Where do these people live? We do not notice this increase; but over-crowded tenements and the slums tell the story all too plainly. No room is too dark to live in, nor any cellar too damp. The hot weather reveals the swarms of human beings who seek the streets for a breath of cool air, often sleeping on the sidewalk. In Rivington and Ludlow Streets, many families sleep in "relays," because there is not room on the floor for all the mattresses. While one group sleeps, the others go to the parks or recreation piers until their turn comes. No wonder, when one tenement was built to accom-

modate twenty-eight families, and fifty-six, just twice the number, were crowded in! These people, too, are so pitiably poor that every means has to be used to lessen expenses, even at the risk of a "little crowding." A widow with three in her own family took nine boarders in her three rooms, a nephew and his wife also keeping house there. The rent was $18 a month.

Foreign Quarters.

On the east and west sides of the city, near the rivers that bring fresh air and keep them from being greater hot-beds of disease, are these congestions of population. One section overlaps the other, but everywhere the Italian is in evidence.

We have become so used to the Irish immigrant, and he has become so like us, that we are apt to forget that there are 300,000 of them here. In the last generation "Pat" was digging dirt in the trenches, but now he is the political boss of our cities, and "Tony," the Italian, has taken the Irishman's former job. From the Syrian colony near the Battery come the wonderful laces and fine embroidery that pedlers so often display on summer verandas. The Greeks are the flower and fruit venders of the streets. How their tray-like baskets of violets must awaken dreams of the "sunny Greece" they left! The Bohemians (15,000) have a large colony, as have also the Poles (50,000), and the Hungarians (50,000–60,000), but by far the largest "quarters" are the Italian and the Jewish. The Hebrew quarter is called the "Ghetto." The Chinese is the most unusual and unique.

A trip over the new East River bridge will take you through part of the Ghetto, and you will realize that no words can describe it. You will feel like a stranger in a strange land, where an unknown tongue is spoken. Even the people are different, with an entirely new type of face. The old women, haggard and worn, are sitting at the door or bargaining at some push-cart. Many wear the oddest looking wigs, resembling hair only in color. Men are standing on the corners, gesticulating as they talk; and the children—they are everywhere, of all ages and all sizes. Signs in Yiddish, unintelligible to us, hang over windows gay with wonderful millinery, or hidden by great lines of new or second-hand clothes swinging in the air. The shop-keeper waits at the door, not to invite the customer in, but literally to pull him in. From the throngs on the sidewalks and in the middle of the street, wherever there is room between the push-carts, you will realize that there are 760,000 Jews scattered throughout our city. Most of them live east of the Bowery, above and below Grand Street.

The German and Russian Jew are alike in that both come to America for profit; the one chiefly to make money, and the other to gain the religious freedom which Russia denies her subjects. This latter class makes the Orthodox Jew that fills the synagogues. They never eat pork, seldom any meat, but quantities of crabs and razor-fish. The Russians are pitiably poor, but do not stay so. Every energy is put forth to make money. Long hours of work and scanty food they do not mind, if something can

be saved. The pity of it is that the burden falls also on the children. As soon as they are large enough, they are put at machines to turn out ready-made garments as fast as possible, to supply the demand that each year increases for a cheaper and cheaper article. The Jews monopolize this garment-making business, and out of it has grown two of the greatest evils of our foreign quarters: the Sweat-shop, and Child Labor.

Keenly alive to the benefit of a good education, the Jew never misses an opportunity to advance himself. The night-schools are crowded with an eager throng, as are the day-schools and colleges. In every profession we find them, and in law and medicine many have risen to prominence. They practically control the real-estate and dry-goods business of the city. But in all their successes or failures, they remain a "separated" people, sadly waiting for the King they did not receive when He came as a babe in Bethlehem.

Little Italy.

The Bowery acts as a dividing line between the Ghetto and the most famous of the Italian quarters, Mulberry Bend. Not all the 450,000 Italians in the city live there, but it is a type of the "Little Italys" one finds along the East Side and Harlem. Familiar sights of the streets are groups of men returning from their work in tunnel, subway, or cellar excavations; little brown-eyed bootblacks; the inevitable corner fruit-stand, with its array of tastefully arranged fruit; and an occasional hurdy-gurdy, with its brilliantly dressed girls, so skilful in throwing and twirling

the tambourine. On a fête night, the streets are impassable, and all Italy seems gathered under wonderful arches of red, green, and white lights strung from sidewalk to sidewalk. The newness of the immigrant in the throng can be judged by the dress; the gay head- and shoulder-shawls of the women, and the foreign cut of the men's clothes, together with their high-heeled shoes, showing that they have just arrived.

There are queer grocery stores where there is a wonderful display of vegetables in their season: garlic, and red and green peppers, all having seasons of their own. The supply of macaroni must never run low. In September the windows and fire-escapes are brilliant with a wonderful tomato conserve which the Italians skilfully prepare. Little bits of green, pathetic attempts at window-gardens, show they never lose their love for the country life they left in Italy.

Unlike the Jew, the Italian is very illiterate when he arrives, and, worst of all, he remains so. The life in their colonies is so complete, there is no necessity of ever going outside for anything. "One man was here for twenty-eight years, yet he could not speak a word of English." In this way the ignorance and superstition of the peasant class in Italy is being fostered right in our midst here in New York.

Chinatown.

What Baxter Street is to the "Ghetto," and Mulberry Street is to the "Bend," Mott Street is to "Chinatown." Around it centers the Chinese life in New York. Just across the Bowery from the Ghetto, and running into "the Bend" is this piece

of Asia. A visit to it, even in a sight-seeing automobile, is apt to be full of interest. Great signs, with queer Chinese characters on them, swing overhead from funny little balconies lighted by lanterns. Great piles of nuts and boxes of tea mark the grocery stores, but the display in the butcher-shop baffles description. There are many prosperous looking shops where one can get beautiful porcelains and carved ivories. On opposite sides of the street, as if vieing with each other, stand the theatre and the Joss-house. True, the latter is on the top floor of a tenement, but the idol and the wonderful shrines are there, before which incense constantly burns. The priest calls the god's attention by clanging a bell, and then, with a piece of wood in each hand, falls prostrate before the image, rising on his knees and falling, all the while beating the floor with the wood; arguing, no doubt, that the louder the noise, the more surely will the god hear his prayer.

Not many Chinamen are to be seen on the streets, and only a few women, wives of the rich merchants. The Exclusion laws keep them from coming to our country, and those who are here keep their queues on, and hope by "plentee washee" to make money enough to return to China to live in ease the rest of their days.

It is a relief to come into the general air of neatness and cleanliness that pervades Chinatown, after the filth of the Bend and the Ghetto. But the relief does not last long when we see the opium joints, those unclean dens of iniquity.

Christianity's Opportunity.

Is it not true that New York, although our boasted

metropolis, is, in a sense, really not an American city after all? It is significant that the apostle Paul sought to establish Christianity in the cities, because they were the centers of a widely radiating influence. Dr. Josiah Strong has said, "We must save the city if we would save the nation." At our doors there is one of the greatest Home and Foreign Missionary opportunities ever granted the Church.

Questions.

1. Point out any dangers to the community resulting from the overcrowding of immigrants in the foreign quarters.
2. What will be the likely effect upon the immigrant himself, socially, politically, and morally, if he settles in the colony of his nationality?
3. Describe the Ghetto, Little Italy, and Chinatown.
4. Which of the foreigners do you think are apt to make the best citizens, and why?
5. What is the Church's opportunity and obligation to the foreigners?

Books for the Library.

"The Poor in Great Cities," by Baxter.
"Children of the Poor," by Riis.
"How the Other Half Lives," by Riis.
"Americans in Process," by Wood.
"Poverty," by Hunter.
"Aliens or Americans?" by Grose.

STUDY III.

Foreigners Mining, Lumbering, and Farming.

"If the great sympathetic American public could see for itself, could know the sorrows and heartaches of those who spend their lives in the coal mines of our country, I am sure they would give their unqualified support to every effort being made by organization of labor to ameliorate the conditions under which these miners work, to secure for them wages commensurate with hazardous labor, thus enabling them to take little boys from such toil and place them for a few years at least in our schools, where they may secure their birth-right of education, and enjoy the sunshine so needed to their physical development."—JOHN MITCHELL. Pres't of United Mine Workers of America.

"The gap between organized labor and the Christian church is not growing wider, but is narrowing. Ministers are now admitted to many Labor Unions; and on the other hand, Labor Unions are sending delegates to ministers' meetings, where they learn that they have one common Maker, one common Lord."—REV. CHAS. STELZLE. Sup't Dep't of Church and Labor in the Presbyterian Church.

Not all the immigrants settle in our cities, though one might think they did after a visit to the foreign quarters in New York, Chicago, Philadelphia, or Boston. Thousands go to the mines of Pennsylvania, others to the lumber camps of the northwest, and still others to the farming sections of the central

west and north. Suppose we visit these sections, that we may see for ourselves the miner, the logger, and the farmer who come from across the sea.

The Mines.

"How many foreigners come into this region now?" asked a passenger of the railway conductor, as the train passed through the coal regions of Pennsylvania. "A steady stream," he answered, "there is no end to them." There are now 110,000 Slavs in this district. The Slavs are the Russians, Czechs, Poles, Slovaks, and several other peoples from southeastern Europe. Politically, they hold the balance of power in three Pennsylvania counties. When a certain judge was recently elected, a politician said, "The Huns put him there." There are ten municipalities where the native Americans, all united, could not outnumber or out-vote the foreigners.

Some years ago the men in the mines were all English-speaking, but other nationalities have forced them out. In one section the English-speaking miners decreased in eleven years from 14,000 to 1,000, while the Slavs increased *in one year* from 6,000 to 10,000. The foreigners would work for less money, so the scale of wages was gradually reduced until the recent great coal strike brought all the miners under the control of the United Mine Workers of America, and wages were advanced, and the hard conditions of their employment mitigated.

The work of raising the manhood of the poor is progressing among our immigrants, but in no place more slowly than in the coal regions of Pennsylvania; yet even there, there has been some improvement.

The conditions of life are very hard. People are literally herded together. Often in a house of but four rooms, a man, his wife, children, and as many as ten boarders, will live. From the time when they are little children, the miners work hard, early and late: the boys in the coal "breakers," where they pick out the slate from the coal; the girls in the home, helping their mothers tend the babies, scrub, and cook, until at about seventeen, they marry and continue in their new home the hard life they have had under their parents' roof. If given the opportunity of education, they eagerly accept it; and if allowed to continue in school, they easily carry off the honors. In one instance there were eleven Slavs in a high school with forty-five Americans, but the Slavs excelled all the others. Their desire is to be Americans. A Polish father spoke to his boy in his native tongue, and the boy answered, "Father, I'm no Hunk; I'm an American."

The lives of the miners, deep down below the surface, from 500 to 2,000 feet, are often in great peril. Then is the spirit of true heroism shown. They are as heroic as any body of soldiers, for again and again they do and dare for their comrades, taking their lives in their hands. Two men, heads of families, discovered that the underground engine-room was on fire. There were fourteen men beyond. Instantly they gave the alarm, and without a moment's hesitation, they started to warn their comrades. As they hurried to the rescue, the smoke grew thicker. They were forced to turn back and build a brattice to cut off the current of air, thus trusting their lives to the air left around them. After nine hours they were

rescued. They had saved the lives of their companions, but there was no reward save that given to every brave man who does his duty. Surely such men should find their place in the kingdom of Him who said, "Greater love hath no man than this, that a man lay down his life for his friends."

But how shall they find it, unless they hear the gospel of the Lord Jesus Christ in its purity? These men have religious possibilities. In their veins flows the blood of martyrs; and they will still march sturdily their ten miles to worship, in a Church that gives them little comfort or guidance.

Yes, we have in our midst a people holding industrial and political power that they are only now discovering; a people capable of education, self-sacrifice, and religious zeal. Shall we dull their minds with hard labor, starve their souls, and kindle their hatred by our coldness and greed of gain; or shall we go to them in our Master's spirit, and bid them enter his kingdom? Their spiritual quickening is what should concern us. The work done in the Settlements and Missions of our cities, is needed in the miners' "patches." Some of our missionaries have tried it, and this is the result. They began with a kindergarten which gathered children speaking thirteen different languages. "In less than three months, the two Christian young women in charge wrapped them all up in American speech, gospel, and song. They visit the mothers, they care for the sick, they have a night-school for men and boys, they have mothers'-meetings, and classes for girls, they carry on a Sunday-school, they plan entertainments." From their lips the children hear for the first time the

stories of the Good Shepherd and of the Christ who blesses little children, and they carry these stories to their homes. Among the men touched were several Italians who have carried the gospel back to their home country. One of them was denounced by the priest, who commanded the people to burn the Bibles they had received. The man wrote to the missionary: "I have not much fear of their doing so, for they have more faith in the books and in me than in the priest, and I have challenged him to a debate in the public square, inviting the Mayor and town officials. I know I am not a learned man, but I will do my best. Pray for me." With such fruit from a small sowing, shall we not sow more widely?

The Logging Camp.

But let us leave the mines and those who work under the ground, and take the train for the far northwest, where the loggers swing their axes all day long in the bracing air of the forest. The logging camp is a bee-hive of activity by October 1st. How many men do you think are engaged in the lumber industry? Three times as many as compose the standing army of the United States.

If we drive into the gigantic timber region in the winter, we may find the mercury 40 degrees below zero, and fur alone will protect us from the biting cold, for we are "tenderfeet." But not so the woodsman; he laughs at the cold, and works from early morn, "with no thought of strikes," it is said, "but the strike of the alarm clock" which wakens him before dawn. Dr. Puddefoot, in his interesting book, "The Minute-Man on The Frontier" describes life

in the lumber camp, in part, as follows: "The snow is deep, and the lordly pines are dressed like brides in purest white. Not a sound is heard save our sleigh-bells, or some chattering squirrel that leaps lightly over the powdery snow. It is a sight of unsurpassed beauty; but alas, how soon the change! An army of brawny men invade the lovely scene. Rude houses of logs are quickly erected, and men with axe and saw soon change the view. Inside the largest house are bunks, one above another; two huge stoves, one at each end, give warmth; while, in picturesque confusion, socks and red mackinaws and shirts hang steaming by the dozens. There is a cock-loft, where the men write their letters, and rude benches, where they sit and smoke and tell yarns till bedtime. In a few weeks at the farthest, the grand old forest is a wreck; a few scrubby oaks or dwindling beech-trees are all that are left. The buildings rot down, the roofs tumble in, and solitude reigns supreme.

"On stormy days hundreds of the men go into the nearest village, and sin revels in excess. The streets are soon filled with drunken men, ready for fight or worse. The condition of the loggers' children is pitiable, brought up in an atmosphere of drunkenness and debauchery; swearing as natural as breathing; houses packed so closely that you can reach across from one window to another. Diseases of all kinds flourish, and death is ever busy. Eight or ten nationalities are often found in these towns, men who cannot spell their names living next to men who have had a college or university course.

"The mission churches among the lumbermen are like springs in the desert," but they are all too few.

"These villages and camps ought to have good libraries, a hall well lighted, innocent amusements, lectures and entertainments, and in addition to this, an army of men carrying good books and visiting all the camps, and there is nothing to hinder but the lack of money."

Farm Life.

From mine and forest, we will travel now to the rural sections, to the great grain fields of the middle west, where many of the best class of immigrants from northern Europe have settled. Let us follow that company of Russians bound for North Dakota. When they get there, the men discard their Russian clothes, and dress like all "cow-boys," in flannel shirt, jean trousers tucked into their bootlegs, and rough slouch hat. The boys are just like them. The women wear short skirts; a kerchief tied on the head, and a bit of gay ribbon in addition, makes the younger ones look attractive. The little girls wear dresses like their mothers', only much shorter! The house will be made of mud, but all mud houses are not alike. At first they will roughly put up a shelter of turf, but that is only as you would rig up a tent to camp out. Later the home is of sun-dried brick, ceiled inside with wood, whitewashed everywhere, inside and out. There are chimneys, and glass windows,—a very comfortable house, and is it any more truly "mud" than your own house that may be made of brick?

Our boys and girls from the stifling misery of Russia speedily enter into their heritage of freedom. They ride ponies with the fearlessness of young Indians, and celebrate the Fourth of July as if they had

been born here. Kirk Munroe tells of a Russian boy he met whom he called the "acme of young America." "I met him alone on the prairie, miles from a house, herding sheep with a bicycle, a cheerful little chap of thirteen, born in Russia. He said the wheel was less trouble than a pony; it did not have to be watered, and never ran away. It was good to chase coyotes when they came sneaking round his sheep. He believed he could run one down if only he could make it keep to the road."

All through the northwest there are thousands of foreigners. According to the census of 1900, there were 807,000 of them in Michigan, Wisconsin, Minnesota, and North and South Dakota who could not speak a word of English. Many of these live in solid settlements of one nationality; the Bohemians in Minnesota, the Russians in Dakota, the Poles in Michigan, the Roumanians in Wisconsin; while there are many more settlements of mixed nationalities. On the fruit farms of California will be found a number of Italians; in Alabama there are Scandinavians and Germans; Japanese in Texas and Florida. The last mentioned are to experiment in raising silk, cotton, tobacco, and fruits.

What are the Christians of our country doing to bring Christ to these foreigners? What difficulties and encouragements do we meet?

The settlements composed solidly of one nationality are much harder to reach than the mixed settlements. In the former, the approach has to be made through the second generation; the elders hold fast to the ways, customs, and religion of the mother country.

In a mixed population it is easier to work. Mis-

sionary effort is carried on in the foreign languages and in English. Sometimes a Sunday-school may be conducted in English, yet have two or three foreign classes, each in a different tongue. One obstacle encountered is the number of Free Thinkers, and those teaching the doctrines of Anarchy. A Bohemian-American Catechism, published in Chicago, is taught, it is claimed, to more than 12,000 Bohemian children in Illinois and Iowa. It contains such statements as these: "God is a word used to designate an imaginary being which people of themselves have devised." "There is no heaven." "Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to wipe out Christianity." "All churches are impudent humbugs."

In many small places of Minnesota, the Free Thinkers have halls where meetings are regularly held, and Sunday evenings are given up to social celebrations with suppers. These celebrations require the labor of the women and children in preparation through the day, thus preventing them from attending church or Sunday-school. The leaders embitter the men against Christianity, so that they often forbid the women to read the Bible or attend church. The Roman Catholic priests also are hostile, and try to frighten the people from listening to the missionary. But, in spite of these difficulties, there is a splendid work going on, and there are loud calls for more helpers. One missionary writes: "On Sunday I preached in three places, driving forty-four miles. There are so many little churches without pastors, and we have none to send them. If young men could only see this work face to face, they could not resist its call.

The skirmish line is far ahead of the army; we must drive the army forward!" Men of grit and endurance are the kind needed in the Home Mission field. One missionary "built a little hut, the roof of which was shingled with oyster cans. His room was so small that he could pour out his coffee at the table, and without getting up turn his flapjacks on the stove. A traveling missionary, visiting him, asked him where he slept. He opened a little trap-door in the ceiling, and as the good woman peered in she said, 'Why, you can't stand up in that place.' 'Bless your soul, madam,' he exclaimed, 'a home missionary doesn't sleep standing up.'"

Questions.

1. What noticeable race changes have taken place in the mining regions in the past few years?
2. If you had $10,000, with which to improve the conditions among the miners, how would you spend it?
3. Describe the life in a logging camp.
4. In what states of the central west are most of the foreigners located?
5. Is it an advantage or a disadvantage to have large settlements of but one nationality in a community? Why?
6. What are some of the forces of evil that the home missionary has to combat in frontier work?

Books for the Library.

"The Minute-Man on The Frontier," by W. G. Puddefoot.

"Those Black Diamond Men," by W. F. Gibbons.

STUDY IV.

Immigration a Menace and a Mission.

"While the people of the United States have gladly offered an asylum to millions upon millions of the distressed and unfortunate of other lands and climes, they have no right to carry their hospitality one step beyond the line where American institutions, the American rate of wages, the American standard of living, are brought into serious peril "—General Francis A. Walker.

"The supreme truth to be realized is that nothing but Christianity, as incarnated in American Protestantism, can preserve America's free institutions."—Howard B. Grose.

The American flag to-day probably floats over more races than any other. It is not because we have gone to foreign shores as conquerors, but because people from foreign shores have come to us. A great army of people, a million strong, comes to us every year from every nation under heaven. The immigrants are exerting a mighty influence upon our land, and unless they are Christianized and Americanized by assimilation into our national life, they will be an increasing menace. The Vandals and Goths overthrew Rome, the greatest political power of the ancient world. Their successors, coming not with sword and spear, but with foreign speech, strange customs, and un-American spirit, will as surely undermine our institutions and overthrow our Republic as did their

ancient sires Rome, if we are not aroused to the danger.

Immigration has been called a "peaceful invasion," but it is an invasion none the less, and a menace to our national and religious life. But it is a mission as well, to the Church and to Patriotism, so to evangelize, educate, and legislate, that the immigrant cannot remain an alien, but will become a loyal and true American. Should an invading army approach our shores, the call to arms would resound throughout the land, and there would be thousands of volunteers to defend home and country against the foe. But the "peaceful invasion" at the rate of more than two regiments a day *is actually taking place.* The invaders are marching into our cities, our mines, our lumber camps, our rural districts. They are forming distinctly foreign settlements, thoroughly un-American in spirit, right under the protection of the stars and stripes. At a convention of French-Canadian Roman Catholic priests held in Nashua, N. H., the following mottoes were displayed: "Our tongue, our nationality, our religion." "Before everything else, let us remain French!" Such sentiments should be given no place in free America. Present conditions constitute a call to the people of our land to defend our liberty and our institutions. Patriotism and the Church *have a mission.*

Statement of the Problem.

Immigration has frequently been referred to as a problem, and *it is.* Briefly stated it is this: How to Americanize and Christianize the immigrant. For a better understanding of the problem, let us examine

some *actual effects of immigration*, with their *consequent perils*, and then try to discover certain forces that will aid in the *solving of the problem.*

I. Some Actual Effects of Immigration and Consequent Perils.

The effects of immigration have been very marked along certain distinct lines,—racial, commercial, social, political, and religious.

Racial.

There are some sixty different races and peoples living in the United States to-day. Two-thirds of the population are either foreign-born, or are the children of foreign-born parents. In New York City, only one-fifth of the population is native American. The metropolis has more persons by the name of Cohen than Smith. "New England is no longer Puritan but foreign. So is it in the middle and central west. In nineteen of the northern states, the number of the foreign-born and their children exceeds the number of the native-born." It is also very significant that the birth rate of the native-born is decreasing, while that of the foreign-born is increasing. As far as race is concerned, the marked effect of immigration is that the native-born is being fast outnumbered by the foreigner.

Is there any peril here? Mr. Eliot Norton thinks so, the danger of the distinctly American type becoming extinct. He says: "It needs little study to see of what great value to any body of men, women, and children a national or racial type is. It furnishes a standard of conduct by which any one can set his

course. Now national character can only be formed in a population which is stable. The repeated introduction into a body of men, of other men of different type or types, cannot but tend to prevent its formation. Thus the twenty-two millions of immigrants that have landed have tended to break up the type which was forming, and to make the formation of any other type difficult. Every million more will only intensify this result, and the absence of a national character is a loss to every man, woman, and child."

Commercial.

In speaking of the commercial effects of immigration, we mean those which have to do largely with the question of labor and occupation. It has been said that the immigrant has a commercial value, that he is worth so much to the community, according to his ability to earn. This is doubtless true, but his coming in any large numbers is bound to have its effect upon the trades or occupations in which he engages. If there is an over-supply of labor, the tendency is to lower wages and to result in a lower standard of living. It has been stated by those who have made thorough investigation that, except in certain parts of the south and west, where farm laborers and their families are desired as permanent settlers, there is absolutely no demand or need for foreign labor. There are men, of course, who will take advantage for their own ends of the unskilled ignorant foreigner, and secure his services at much lower wages than would be demanded by others; and such men welcome cheap labor. But we must not forget that it is this very cheap labor that has

driven out the native American from certain lines of work. "As long as society was homogeneous," says Prescott Hall (that is, having a common character), "Americans were ready to do all kinds of work. So long as manual labor was honorable socially, all the manual laborers needed could have been, and would have been, produced by the increase of the native stock."

Increased immigration cannot but affect our commercial life, and is a real peril in that it offers an opportunity to the unscrupulous contractor to secure labor at starvation wages, reduces the laborers to a condition often worse than slavery, and makes them and their families, because of their enforced manner of living, sooner or later dependent upon charity, or drives them into the criminal class. The sweat-shop and child labor, with all their attendant evils to mind and body, are a result of the increasing immigration, and wherever they exist the community is in peril.

Social.

Closely akin to the last-named effect of immigration, is that felt on society. The class of persons now coming in such numbers to our shores is quite different from that which came in former times. Class and race distinctions are becoming more marked. Says Prescott Hall: "A democracy to be a success depends on the intelligence of the average citizen. Wherever civic intelligence and initiative are low, democracy becomes impossible, and an oligarchy or an empire takes its place. Wherever a superior and an inferior race are brought together, one must

rule; and one will withdraw itself socially and politically from the other. When this happens, universal democracy ceases to exist, and no amount of preaching the rights of men or any other theoretical considerations will modify the result." Up to 1880 the immigration in general was of such a character that it could be and was assimilated into our national life. It was largely from northern Europe, but now it is different. The present-day immigrant is much more illiterate than those coming a generation ago. Hence he is much harder to assimilate. Then too, he is criminally inclined. Thirty-five per cent. of the murders are committed by illiterate foreigners. In the hard coal regions, between 1880 and 1890 the population increased twenty-five per cent., but the convictions for crime increased thirty-four per cent. In the city of New York, ninety-five per cent. of those living in the slums are foreigners or their parents were, and fifty-one per cent. of these are from southern and eastern Europe. In round numbers, the foreigners furnish twice as many criminals, two and one-half times as many insane, and three times as many paupers, as do the native Americans. It is very significant, too, that the children of foreigners born on American soil furnish three times as many criminals as the native-born, and twice as many as the foreign-born. In other words, then, "the children of immigrants are therefore twice as dangerous and troublesome as the immigrants themselves."

Do not these figures of themselves indicate the peril to society from the foreigner, without further comment?

Political.

The early immigration was from lands familiar with some form of representative government. The foreigner then was able to appreciate *our* form of government, and, becoming naturalized, made in most cases a good citizen. But to-day the bulk of immigration is from lands where democracy is unknown. Persons coming from such lands are totally unfit for citizenship, and yet they are becoming naturalized at a rapid rate, and in their hands is placed the ballot, which many of them cannot so much as read. Professor Mayo-Smith writes: "The German vote in many localities controls the action of political leaders on the liquor question, oftentimes in opposition to the sentiment of the native community. The bad influence of a purely ignorant vote is seen in the degradation of our municipal administrations in America." In a political campaign, the foreign vote has to be reckoned with, and leaders speak knowingly of the Italian, the Irish, the German, and the Russian vote.

The peril here is evident to every thinking person. Unless strict measures are taken, it will only be a short time before the balance of political control will be absolutely in the hands of the foreigners.

Religious.

But the effects of immigration have been felt not only in the spheres mentioned, but religiously as well. Of the immigrants arriving in 1900, when a religious census was taken, only eighteen and one-half per cent. were Protestant, while fifty-two per cent. were Roman Catholic, four per cent. Greek

Catholic, ten per cent. Jews, and fourteen per cent. other religious beliefs. It is safe to say, therefore, that four out of every five arriving in 1900, were not in sympathy with our Protestant Christianity. This proportion of non-Protestants has marked the immigration since the large increase from southern and eastern Europe. What effect has it had upon the religious life of the nation? It has brought into our midst a throng of people who have no belief in God or regard for law. In Chicago, a certain group of foreigners instruct their children from a catechism which teaches atheism and anarchy. In numerous sections of the land, the Lord's day is desecrated, and instead of being a holy day as formerly, it has become a holiday of the worst sort. The standards of morality have been lowered. These are some of the things that should cause us concern.

Are they perils? Undoubtedly.

> Wide open and unguarded stand our gates,
> And through them presses a wild, motley throng—
> . . . . . .
> These bringing with them unknown gods and rites,
> Those, tiger passions, here to stretch their claws.
> In street and alley what strange tongues are these,
> Accents of menace alien to our air,
> Voices that once the Tower of Babel knew!
>
> O Liberty, White Goddess, is it well
> To leave the gates unguarded? On thy breast
> Fold Sorrow's children, soothe the hurts of fate,
> Lift the down-trodden, but with hand of steel
> Stay those who to thy sacred portal come
> To waste the gifts of freedom. Have a care
> Lest from thy brow the clustered stars be torn

And trampled in the dust. For so of old
The thronging Goth and Vandal trampled Rome.
And where the temples of the Cæsars stood
The lean wolf unmolested made her lair.
—Thomas Bailey Aldrich.

II. The Solution of the Problem.

In the solution of this great problem of immigration, every one should be concerned,—the nation, the state, society, the church, the individual. There should be legislation and education on the part of the nation and the state, philanthropy on the part of society, evangelization on the part of the church, and personal effort on the part of the individual. Let us touch upon these briefly.

Legislation.

We have immigration laws at present, but in view of the conditions that exist, there is need for further legislation that will restrict immigration to those persons who will become loyal Americans. All others are undesirable and should not be admitted. Some legislation would also be valuable looking towards a better distribution of the foreigners already here, relieving the over-crowded sections of our large cities, and sending the immigrants to the less populated regions of the south and west. The sweat-shop and child labor should also be prohibited.

Education.

The public school is often pointed to as one of the greatest forces in helping to solve the immigration

problem. There the children are given such instruction as should result in making them loyal Americans, and in most cases it does. In one such school in New York City, there are twenty-nine different nationalities represented. If you ask these children, they will tell you: "Yes, our parents did come from Austria, Italy, or Russia, but *we* are Americans." On the other hand, Prescott Hall has pointed out that "courses in history and government, flag exercises, and occasional readings of the Declaration of Independence in the schools, have only a superficial effect. It is even said by competent observers that the result of school education of immigrant children is often to alienate the children from their parents. The children cease to have much in common with their parents, in some cases feel socially above them, and in more cases contract a dislike for manual labor." While the public school can certainly do a great deal, yet its limitations must be recognized. At best it can but reach the children, while their parents still remain in ignorance. Some means of elevating and educating the latter also seems necessary.

Philanthropy.

We are living in the days of immense wealth, and of dire poverty, too. Men of the former class are giving large sums for the public benefit. But as yet, comparatively little has been done to better the social conditions of the crowded sections of the large cities. Here is a great opportunity for large-hearted philanthropy, the building on a large scale of model tenements, the construction of more playgrounds and parks. For until the conditions in which the

foreigner is now compelled to live are vastly improved, we cannot expect much of him.

Evangelization.

But legislation, education, philanthropy, are all insufficient. Something more is needed. Everything should be done to improve the outward condition of the immigrant, but we fail as Christians unless we give to him the gospel of Jesus Christ. The gift of a New Testament at Ellis Island must be followed by some systematic effort to get in touch with the immigrant afterwards, whether he settles in the city or goes elsewhere. Here in our own land we have the opportunity of foreign missions. If we do not go abroad to preach the gospel, then God will surely hold us responsible for giving the message of salvation to those of foreign speech right at our doors. A very encouraging work has been done for the past two summers in New York, preaching the gospel in the open air and in tents, and hundreds who would not enter a Protestant church have listened attentively to the truth. One result is the formation of a Protestant church by several scores of Italian converts. The immigrant will hear the gospel and will accept it when brought to him by men eager for his salvation.

Personal Effort.

After all, personal effort is the one essential in the solving of the immigration problem. The nation, the state, society, the church, are all made up of individuals, but these organized institutions will never accomplish anything, for the solution of any

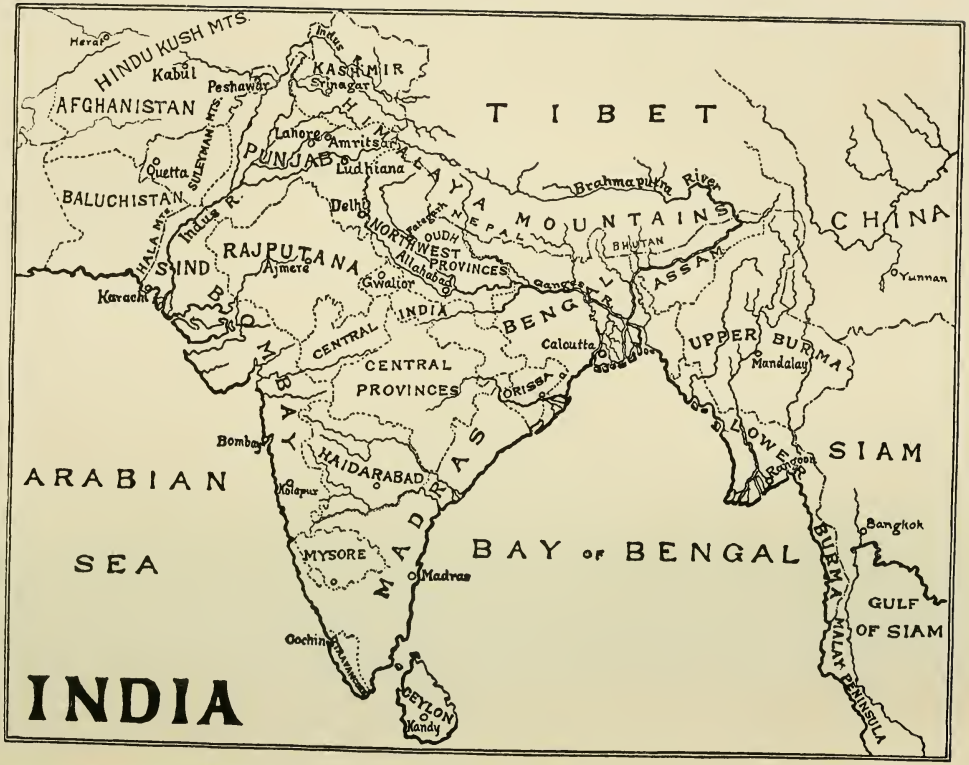
problem, unless the individual sees his personal duty and does it. For the sake of our country which we love, for the sake of the immigrant who needs our help, for the sake of Jesus Christ who died that all men might be one, let us not be recreant to duty!

Questions.

1. Why is the so called "peaceful invasion" of immigration a menace?
2. What is the problem of immigration?
3. What reason is there to fear that the American type is dying out?
4. What relation can you trace between the sweat-shop, child labor, and immigration?
5. What proportion of the criminal, insane, and pauper classes is to be found among the immigrants?
6. Why are so many of the present class of immigrants unfit for citizenship?
7. What have we to fear from the increasing political power of the foreigners?
8. What is significant about the religious attitude of the immigrant?
9. Along what lines would you suggest a possible solution of the immigration problem?

Books for the Library.

"Immigration," by Prescott Hall.
"Aliens or Americans?" by Howard B. Grose.



BY COURTESY OF THE FOREIGN MISSIONS LIBRARY

MAP OF INDIA

STUDY V.

Our Responsibility for India's Millions.

The Land and the People of India.

"One-fifth of the inhabitants of the globe are under consideration when one studies India, a fact that should be impressed indelibly upon the Christian's memory."—BEACH.

"What am I to understand by the Trident? The answer is, the Trident is a three-pronged fork which appears in every temple of Siva in India. It doubtless indicates the later Hindu Triad. It has thus come to be regarded as a symbol of the Hindu religion."—VAUGHAN.

Various titles, more or less descriptive, have been given to India. It has been called the "Land of Idols," the "Land of Regrets," the "Twilight Land," and the "Land of the Trident." It extends from the Himalaya Mountains on the north to the Indian Ocean on the south, and from China and Siam on the east to the borders of Persia on the west. The distance from east to west at its widest point, including Burmah, is 2,500 miles and about 2,000 from north to south. It contains nearly one and three quarter million square miles, and is a little more than half the size of the United States.

As to relative location, India's most northern point is in the same latitude as Richmond, Va., and its southernmost point, Cape Comorin, would be a

little south of Panama. Two-thirds of the territory is under British control, the remainder being governed by native chiefs. The fourteen British provinces are ruled by British governors, who, in turn, are subject to the Governor-General or Viceroy.

Natural Divisions.

There are four general divisions of the Empire:

(*a*) The region of the Himalaya Mountains in the north.

(*b*) The region of the River Plains.

(*c*) Southern India, called the Deccan.

(*d*) Burmah.

(*a*) The Himalayan Region is very extensive. Its snow-capped mountains separate India from China and Thibet on the north. The word, Himalaya means, in Sanscrit, "the abode of snow." No more fitting name could be given these great ranges. They contain some of the highest peaks in the world, and, in fact, Mt. Everest, the loftiest, rises to a height exceeding five and one half miles. The scenery is grand beyond description, surpassing that of the Alps, and, in consequence, English summer resorts are being established in this section. Without these great mountains, India would be a far different land. They are an effective barrier against invaders from the north, and in their snow-capped heights the great rivers which water the plains below have their source.

(*b*) The River Plains lie south of the mountains where flow the Indus and the Ganges. The latter is famous as one of the sacred rivers of India, and is supposed to flow from the toe of Vishnu, one of

India's most popular gods. This section is the most densely populated part of the whole Empire, and is the most fertile. Two and three harvests are reaped annually. "This region was the theatre of the great race movements of India's history, and the seat of its early civilization."

(*c*) The Deccan, or Southern India, is the triangular tableland bounded on the north by the Vindhaya Mountains, the other two sides of the triangle being enclosed by the Eastern and Western Ghats or hills, which follow the coast line of the peninsula. The word Ghats means, literally, "landing stairs," and so indicates the character of the hills.

(*d*) Burmah, the Beautiful, is in the extreme east of the Empire. Orchids whose loveliness would fill an American florist with envy are as common flowers there as is the field daisy in the United States. Rare ferns and velvety moss abound, while "a Burmah forest in March is bright with the many colors, and sweet with the varying scents of thousands of flowering trees; a veritable Eden."

India is indeed a mighty Empire! Keshub-Chunder Sen, one of her great reformers, has said: "None but Jesus, none but Jesus deserves to wear the bright and glorious diadem of India, and Jesus Christ shall have it!" God help us to fulfil this prophetic utterance.

Climate and Natural Resources.

The products and climate are alike varied. The latter is for the most part semi-tropical, depending upon the region in question. There are three seasons: the cool and pleasant, extending from October to

late February; the hot and dry, covering the months from March to the latter part of June, and the rainy season, from late June through September.

As to products, India is an agricultural land where splendid crops are raised with little effort. Rice, the staff of life for one-third of the population, is raised extensively. Twenty varieties are known in the single province of Bengal. If you lived in India, you could get tea, coffee, sugar, flour, and a great variety of fruits all raised on native soil. You would also see cotton and tobacco growing. The mineral resources are very meager. Iron, copper, and coal are found, and a small quantity of gold. If you enjoy hunting, you would have a chance to shoot big game: lions, tigers, wolves, leopards, bears, and the rhinoceros.

The People.

The people of India are much more interesting than their land, fascinating as its study may be. They number nearly 300,000,000, or about one-fifth of the population of the world. Within an area a little more than half the size of the United States, there are three and one-half times as many inhabitants; in fact, there are more races to-day in India than are found in all of Europe. Their languages too are very different, there being, in 1901, eighteen which were spoken by more than a million people each. In the whole Empire, it has been stated that there are 185 different languages spoken. Hindi is the tongue spoken by the largest number.

Racial Types.

For the sake of brevity, we may divide the races

into two general classes: Aryan and non-Aryan. The former are of peculiar interest to us because they and we have a common ancestry. Their forefathers and ours came from the same stock. The same migration from the original home, variously located by different authorities as Asia, Scandinavia, or European Russia, took certain Aryans to India; others to Greece, and Rome, and still others to Germany and Britain, the last named being our ancestors.

The Aryans entered India from the northwest, and gradually drove the original settlers before them. To-day they are known as Indo-Aryans. They live in the northern and northwestern part of the country, and are by far the most numerous of the population, numbering about 200,000,000.

Of the non-Aryan races, who were the original inhabitants of India, little is known. They were Mongolians and came from the northeast, and spread westward in the river plains.

They resembled in a measure the Chinese. Their descendants now live in central and northeast India. The people now in the south are a different type, having coarser features and darker skins. They probably came from the northwest, crossing the Vindhaya range into the Deccan. They number to-day more than 50,000,000.

General Characteristics.

"The Hindus are docile, gentle, peaceable and temperate, courteous to a degree, affectionate, and naturally religious." They possess a fair amount of intelligence, the Brahmans, or priestly class, being scholars, but the great mass of the people of the lower

castes are illiterate. They are very conservative and non-progressive. Innovations of any sort are decried. The highest good in life is to follow custom. Even such evils as child marriage and enforced widowhood are excused on this ground. Zealous reformers shake their heads, and whisper, "*Kya Karum?*" "What can I do?"

Home Life.

The family consists of three generations living in one household, and all property is held in common. The homes of the wealthy are large and rambling. They are surrounded by broad, shady verandas for the men, while one facing the rear is used by the women. In the middle of these houses are two courts. In one is an elevated platform used for worship. Overlooking these courts are latticed galleries, from behind which the women look on at the religious service, which they are not allowed to attend, for they are not thought worth saving.

The homes of the poor are usually mud huts of one room, and here the whole family lives, and, at times, the live stock as well. If the room is not large enough to accommodate all, the women sleep out of doors, for cattle are sacred, and woman—well, she is nothing.

Child Widows.

Child marriages have been the custom from time immemorial. Little girls yet in their cradles, or at the age of three or four, are betrothed to boys slightly older, and at seven or eight, seldom later than twelve, are actually married. There are many grandmothers in India not more than twenty-five years of age.

As a result of these early betrothals, many are the child widows, for if the boy dies before marriage, the girl is considered widowed just as much as if he had died afterward, and she can never marry. Though an absolutely innocent child, she is condemned to a life of indescribable misery. She is shunned and treated with great cruelty, even by her own parents. Her very touch is supposed to carry pollution. Two million of such children are in India to-day. But there are twenty million more widows who have been married, and whose husbands have died. Listen to the pathetic prayer of one of them: "O Father of the world, hast Thou not created us? O Almighty, hast Thou not power to make us other than we are, that we too might have some share in the comforts of this life? O Lord, save us, for we cannot bear our hard lot. O God of mercy, our prayer to Thee is this, that the curse may be removed from the women of India."

The ancient custom of "suttee" requiring the widow to be burned to death on her husband's funeral pyre, has been abolished. But in many cases even such a dreadful death would be preferable to the life of utter degradation and misery the widow to-day is compelled to lead. It has been aptly characterized as "cold suttee," and is more prolonged in its torture, if less violent, than the old practice.

Condition of Women.

The great mass of Hindu women live a life of slavery. They have no rights. As the case may be, absolute obedience to father, husband, and in event of the latter's death, to the son, is required. The wife may

not eat with her husband. She must rather wait upon him, and she and her daughters will eat what is left.

Some of the proverbs of India give a clear insight as to the regard the Hindus have for women. "Woman is the gate to hell," "A whirlpool of suspicions," "A dwelling place of vices," "What poison is that which appears like nectar? Woman." "Educating a woman is like putting a knife in the hands of a monkey."

Ignorance among women is accordingly almost universal. Only one in fourteen hundred can read. In the earliest times, when the Aryans first came to India, woman's position was much superior to what it is to-day; yet it was strictly enjoined that no man under penalty of hell, should teach to his wife or daughters the Vedas, the best part of the Hindu Scriptures.

Every thoughtful girl and woman living in the Occident, and reading these things, must stop a moment and ask herself the question, Why are things so different with me? must stop and compare her dearly loved liberty with the imprisonment of the harem; her sacred home with the polygamous household of her brown-skinned sister, and ask WHY? Has the geographical position of the two countries made the difference? Does the higher education of the West account for it? No, it is rather the gospel of Jesus Christ, and of that gospel India stands in sore need today.

Questions.

1. Should you land in the southernmost part of India, and travel due north, through what sort of country would you pass?

2. At the journey's end, what would be the relative location in America?
3. If you lived in India, what sort of food could you get without sending out of the Empire?
4. What are the racial reasons why we should be especially interested in the people of India?
5. How would the average Hindu respond to the progressive ideas of the average American?
6. Why would you not like to be a native girl or woman in India?
7. Mention some of the proverbs that show the Hindu opinion of woman.
8. What can the gospel of Christ do for such conditions?

Books for the Library.

Beach—"India and Christian Opportunity."
Mason—"Lux Christi."
Thoburn—"The Christian Conquest of India."

STUDY VI.

History and Religions.

"*Hinduism is perhaps the only system of belief that is worse than having no religion at all.*"—De Tocqueville.

"*The only salvation of India, even from an economic point of view, in the opinion of those who have longest and most deeply studied it, is its Christianization.*"—Julian Hawthorne.

I. The History.

The political history of the people of India is so bound up with their religious life that it is impossible to study the former without bringing in the latter. We can but sketch some of the most important periods of the history, and point out the chief features of the religions in the past and present.

Three Great Eras.

Politically, we may divide the history into three great periods: The Hindu from about 2000 B. C. to 1000 A. D.; the Mohammedan, from 1000 to 1757; the British, from 1757 to the present.

1. *The Hindu Era*, 2000 *B. C.*—1000 *A. D.*

As we have already learned, the Aryan invaders entered Central India from the northwest about 2000 B. C., drove back the inhabitants, and settled in

the Punjab. Gradually they extended their control over the whole of the country, although there was never, during this time, any central place of government. There was no real national life, nor has there ever been in India. The caste system has effectually prevented it.

Invasions.

During the Hindu period, there was a series of invasions by foreign powers that exerted more or less lasting influence. Chief among these was the Persian in 508 B. C., under Darius; the Greek, under Alexander the Great in 327 B. C.; followed by Bactrians from Northern Afghanistan, who in turn were driven out by Scythians from Central Asia. India, therefore, has not lived an isolated life such as China or Thibet, but has been molded and influenced by contact with the outside world.

2. *The Mohammedan Era*, 1000 *A. D.*—1757.

The rapid growth of Mohammedanism is one of the marvels of history. It set out to conquer the world. In 664 A. D. it first entered India. Three hundred years later, Mahmud, the Mohammedan ruler of the little kingdom of Ghanzi (modern Afghanistan), led seventeen raids into the Punjab, conquered it, and annexed it to his kingdom. By 1206, all of Northern India was under Mohammedan control. A century later, it had spread over the Deccan in the south. The Mogul Empire, established in 1526, was Mohammedan. Not until 1857, when the British Government took control, taking it from the hands of the East India Company, did Moham-

medanism lose its political hold. To-day, King Edward of England rules over one-third of all Mohammedans in the world.

Trade With Europe.

During this Mohammedan period, India first came in contact with modern Europe; but it was with the trader rather than with the warrior at first. The Portuguese were the first to begin trade, then the Dutch and the English and the French.

3. *The British Era, 1757—Present Time.*

It is of great interest to note how so small an incident as the rise in the price of pepper from three shillings to eight was what led the English first to India. The Dutch in 1599 who traded in India for this spice, formed a trust, and raised the price. This led to the establishment of the English East India Company for direct trade. Gradually, Holland and Portugal were driven out, and the French and English traded side by side, until, at the battle of Plassey in 1757 in the Province of Bengal, the English won a great victory over the French and Bengalese. This proved to be the beginning of English authority in the Province of Bengal.

This battle was the turning point in England's policy in India. Previously the East India Company had been there simply for trade. Now it became evident that conquest was also desirable.

Sepoy Mutiny.

In 1857, just one hundred years after Plassey, there broke out what is known as the Sepoy Mutiny.

Both Mohammedans and Hindus throughout the valley of the Ganges rose against the English rule, and terrible scenes followed. There had been growing disaffection because of the growth of English power, the introduction of European civilization, and the abolishing of old customs. "Last of all, as the fuse which fires the mine, was the rumor that the cartridges given to the native soldiers in the army were greased with the fat of cows, the animal sacred to the Hindu; and with the fat of swine, an animal unclean alike to Hindu and Mohammedan." This meant to the Sepoys, a disregard of their sacred scruples, and revolt followed. The mutiny was finally put down, but the control of the country now passed from the hands of the East India Company to the British Government proper. This was announced to the people on November 1, 1858; and on January 1, 1877, at a great durbar or court reception held at Delhi, the site of the ancient Mogul capital, *Queen Victoria was proclaimed Empress of India.*

India To-day.

Three-fifths of the territory of India is under direct control of England to-day, the government being administered by a Viceroy, who rules over fourteen provinces, with his capital at Calcutta. In addition, there are several hundred native princes who rule their kingdoms, feudatory to Great Britain. On the whole, the British government in India has been marked by the advancement of civilization and general improvement of conditions, with an honest effort to administer affairs for the benefit of the people.

II. The Religions of India.

Turning now from the political history, we would inquire as to the religious life of the people of India. We have already learned that they are not of a single race or language, but of many. Hence they differ widely in their religious beliefs and practices. "Out of one thousand natives selected from the different religions in their due proportions, 723 would be Hindu, 199 Mohammedan, 24 Buddhist, 6 Sikh, 8 Christian, and 40 pagans." Or, in other words, among India's 300,000,000, *only one person in one hundred is a Christian.*

Minor Faiths.

There are many minor faiths, such as Judaism, Parseeism, Jainism, Sikhism; but they have little hold on the great mass of the people. Hinduism and Mohammedanism are the popular religions, and Buddhism in Burmah and Ceylon.

The Jews are few in number, less than 20,000, and are mostly in and near Bombay. They have two synagogues, and their worship is much like that conducted in the synagogues in the time of Christ. The Parsees came to India in the eighth century, driven from Persia by the Mohammedans. They, too, reside mostly in Bombay, and there are nearly 100,000 of them altogether. Their religion is Zoroastrianism, founded by Zoroaster about 3000 B. C. They believe in two great opposing deities, one good and the other evil. They are said to worship fire and the sun, which they regard as symbols of purity. They are the most progressive of all the people of India, and "in all matters of civilization, are con-

siderably in advance of even the best class of Hindus."

The Jains number about one million and a half, and form the commercial class of India, the bankers and merchants; though in the south they are mostly farmers. Their name means "victorious ones," those who have gotten the victory over themselves by self-discipline.

The Sikhs, of whom there are a few more than 2,000,000, form a large part of Britain's native army. The sect arose towards the close of the fifteenth century, about the time Columbus discovered America. At Amritsar is built the golden temple, one of the architectural wonders of India; and in it is kept the Sikh Bible, called "Granth." This they worship.

All these various forms of religious belief are far superior in their moral character to Hinduism, which holds the popular mind of India proper.

Hinduism.

Hinduism, in its various forms, is the oldest religion in India to-day. It has passed through successive stages, and is still the dominant belief of the masses. It is very complex and difficult of analysis. It is a combination of religion and philosophy, contributed by many people of many creeds through many centuries. It has been compared to an immense glacier which, coming down the mountainside, gathers up everything that is in its path. Hinduism has no real unity of belief or practice, nor any central figure, as has Christianity or Buddhism. A man may believe anything he likes, and be a good Hindu, so long as he observes the laws of caste.

Its earliest form was practised by the contemporaries of Abram. This was the Vedic age, so called from the name of the Aryans' sacred writings, the Vedas. The forces of nature were the objects of worship. In the Vedas, it is interesting to note "suggestions of the common traditions of the Creation, the Fall, and the Flood." These sacred books, while containing some sentiments that are lofty and inspiring, are in the main tedious and puerile. In point of antiquity, they are surpassed by the Old Testament, "and the moral elevation of the latter shines with peculiar lustre by comparison."

Caste.

The second stage of Hinduism was marked by the rapid development of forms and ritual, and the rise of the system of caste. There were four orders or classes: Brahmans or priests, soldiers, merchants, and menials. Those lower than the last named were regarded as outcasts, pariahs; so low that "they needed to reach up to touch the bottom." There could be no intermarriage between the different castes, nor could a person of one caste eat with a person belonging to another. This system has doubtless done more to put a blight upon India's development than any other one thing. Even a native Hindu admits "that civilization has been brought to a standstill in the country by its mischievous restrictions, and there is no hope of a remedy until these restrictions are removed."

It prevents the expression of the commonest feelings of humanity. A missionary relates the story of how one day a store collapsed, and eight persons

were pinned down by the debris. Though hundreds of natives at once gathered, not one would lift a hand to help, for fear of touching an unfortunate who might not be of his own caste. If it had not been for the Christian missionary and his helpers, who promptly went to the rescue, none of the injured would have survived. Rather a ludicrous incident is told by another missionary. His Hindu servant would not touch any meat or serve it. One morning when an egg was desired for breakfast in addition to tea and toast, the Hindu came in, bearing the latter, but a Christian servant had to bring the egg. The Hindu would not handle it, "for the eating of an egg meant the premature destruction of a chicken, and hence was a great offense."

Transmigration of Souls.

For thousands of years one of the chief teachings of Hinduism has been transmigration. It is thought that the soul must pass through 8,400,000 re-births before final salvation and happiness are secured by absorption into Brahm. Future incarnations depend on character in the present life. If a man lives basely, he may be re-born as a wild animal, or even as some plant or tree or insect. If he has done well, he may be re-born in a higher caste or as one of the gods. Man can never escape from the effect of all his thoughts, words, and deeds in each one of his incarnations; and these combined, called "Karma," enter into the fixing of his destiny.

In the next stage of development there was a reaction against so much ritual and form, and the more intelligent turned to philosophy. The inquiry

was how to escape endless transmigration, and men now said it was by knowledge rather than by ritual.

Modern Hinduism.

While we have thus traced the development of Hinduism from earliest times, we are more concerned with what it is in India to-day. Modern Hinduism, as we may call it, is centuries old. It dates back to the early centuries of the Christian era, and has been marked by deterioration, as the centuries have passed, in the direction of gross sensuality.

There are three principal systems of Hindu philosophy in India to-day. Chief of them is Vedantism. Its two foundation principles are Illusion and Pantheism. The world in which we live has no real existence, but is an illusion, and it is because of ignorance that men believe it has any existence. The only reality is Brahm, an impersonal Being. It is through illusion that this absolute Being has made any manifestation of Itself; and hence, what we think to be the universe is, in reality, Brahm. This is, of course, pure Pantheism, identifying God and the universe. It led to gross polytheism; for everything being God, from the blade of grass to man himself, all things are objects of worship. Deities were thus multiplied to the number of 330,000,000.

The Hindu Triad.

Modern Hinduism teaches that there are three gods who are the principal manifestations of Brahm the Impersonal, forming a striking contrast to the Christian Trinity. They are Brahma (masculine)

the Creator, Vishnu the Preserver, Siva the Destroyer. Each of these gods has a wife. Kali, the wife of Siva, and Vishnu, in some of his many incarnations, are the two most widely worshiped in India to-day.

There is a story told explaining Vishnu's popularity. A dispute having arisen among the wise men of old as to which was the greatest of the gods, one of the sages said he would put them to a test. He visited each one in turn. He went first to Brahma, but did not bow down before him. The god was very angry, but was at length pacified. Next, Siva was visited, and when he greeted the wise man, the latter paid no attention to him. The god was so enraged that, if his wife had not interceded for him, he would have killed the sage then and there. Lastly, a visit was paid to Vishnu, who was asleep when the wise man called. To waken him, he kicked him as hard as he could in the breast. Instead of being angry, Vishnu begged the sage's pardon for being asleep when he called, and thanked him for the kick, which he said had made an indelible mark of good fortune on his breast. He hoped the wise man's foot was not hurt, and began to rub it gently. "This," said the sage, "is the mightiest god: he overpowers his enemies by the most potent of all weapons, gentleness and generosity."

Krishna Worship.

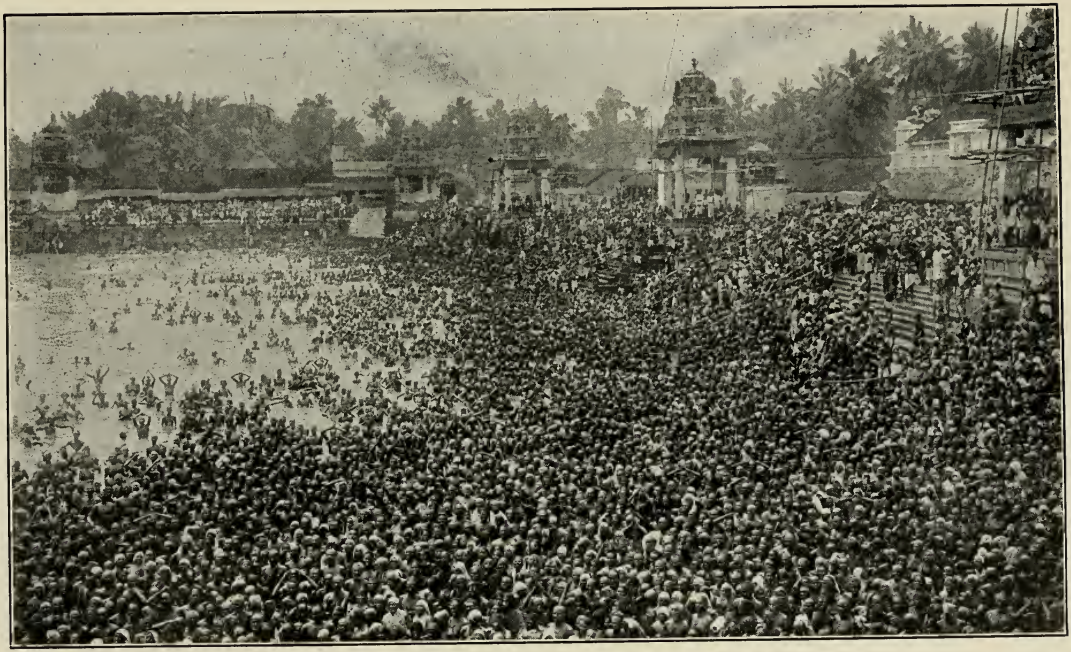
Vishnu has had nine incarnations, not all in human form, for the first was a fish, then a tortoise, next a boar. The eighth, was Krishna, a cow-herd, base and immoral, and his worship is the most common in India to-day. By many Hindus, he is compared

favorably with Christ. But an impartial investigation of the facts shows that as a boy Krishna was a liar, wilful, and disobedient; as a man he was grossly immoral, and delighted in warfare. Any volume dealing in detail with Hinduism will satisfy any unbiased mind that Christ and Krishna should not be mentioned in the same breath. The worship of Krishna is sensual in the extreme.

Sakti worship, a form of the worship of Kali, is also widely practised, and is likewise base immorality under the guise of religion.

In addition to these gross forms of worship, many of the people worship plants, trees, rivers, pools; animals, such as the cow, the bull, monkeys, and snakes; and living men, the Brahmans or priests. Frequent pilgrimages are taken to sacred rivers and cities. "Benares is the Jerusalem of Hinduism. Here, temples, idols and symbols, sacred wells, springs and pools are multiplied beyond all calculation. Here, every particle of ground is believed to be hallowed, and the very air is holy. The number of temples is at least 2000, not counting smaller shrines."

Worship is "mainly personal service to the gods, the priests being their valets and butlers, the people being absent or else passive spectators." In one of Siva's temples, there are twenty-two ceremonial acts performed every day in the worship. "Ten of these have to do with the god's dress and sleep, and nine are connected with as many meals which he daily enjoys." At dawn, he is awakened by the waving of lights and the ringing of bells. His teeth are brushed, and he is dressed for the day. All this is the work of the priests; the people simply come



SOME OF INDIA'S NEEDY MILLIONS

to the temple to look upon the god, prostrate themselves before him, offer their gifts, and secure pardon.

Three Characteristics of Hinduism.

Enough has been said to indicate that there is no real unity to Hinduism. There are three things, however, which seem to characterize it: *Pantheism, as a creed; Idolatry, as a worship; Caste, as a social system.*

Strength and Weakness of Hinduism.

Hinduism, securing the allegiance of 200,000,000 people, is a power in India to-day, as it has been for centuries. It has undoubtedly strong points: the sanctity of life, and the inculcating of the passive virtues of patience and submission. But, on the other hand, it has fatal defects. Another has pointed out that it robs man of a personal God; destroys conscience, asserting that sin is an illusion or a manifestation of God; teaches fatalism, robbing man of the power of choice and the freedom of the will. It upholds an iniquitous caste system, which effectually prevents all national unity, reform, and even charity. It is accompanied by the enthronement of lust and gross idolatry, and degrades woman.

Contrasted with Christianity.

These deficiencies appear upon the surface, but when contrasted with Christianity, the inadequacy of Hinduism to meet the needs of man is seen even more clearly. The *ideas of God* and *of man; of salvation*, and *the means of securing it*, all differ.

Christianity is *monotheistic*, one God; Hinduism is *pantheistic*, all is God. Christianity teaches *creation* by God; Hinduism, the *eternity of matter*. Christianity teaches that *man is personal*, with a capacity for God; Hinduism says *personality is an illusion*. As to salvation or the ultimate aim or goal, Christianity declares that it is a perfected, *glorified personality like unto Christ ;* Hinduism declares it to be a *personality that* completely *loses itself in Brahm*. Christianity says sin is *rebellion* against God; Hinduism says it is not a moral defect, but mental, *due to ignorance*. As to the means employed to secure salvation, in Christianity, *God saves man ;* in Hinduism, *man saves himself* by ritual, by knowledge, or by worship. Christianity says *regeneration* is the divine means : Hinduism says *transmigration*.

Buddhism in India.

While the Buddhists are not nearly so numerous as the Mohammedans in India to-day, in point of time Buddhism should next be considered. It arose during the sixth century B. C., and was a protest against the formal ritualism of the Hinduism of the day. It taught morality, forbidding the taking of life, adultery, lying, stealing, and the use of intoxicants. But the Buddhist basis of all morality is self-interest, and consequently differs radically from Christian morality. Nirvana, the utter extinction of existence, was the goal to be sought. Buddhism denies the existence of any personal God. But the human longing to worship something has led practically to a deification of Buddha himself, so that his image is worshiped by devout Buddhists every-

where. This system of belief exerted a wonderful influence all over India for a thousand years, but to-day is confined chiefly to Ceylon and Burmah as far as India is concerned. Elsewhere in Asia it is still a mighty force, and numbers 400,000,000 adherents. In Burmah are hundreds of pagodas, which are the Buddhist places of worship. Many of them have been built in memory of Buddha in order to secure merit.

Mohammedanism.

In point of numbers, the Mohammedans rank next to the Hindus; for there are more than 60,000,000 of them in India at present. True to their character elsewhere, they are the most fanatical and bigoted of the population, opposed to every sort of reform, and the implacable foes of Christianity. Buddhism, as we have seen, arose in the sixth century before Christ; Mohammedanism in the sixth century after.

Mohammed was born in 570 A. D. in Mecca, Arabia. He was a camel driver, and, in the course of trade, came in contact with certain Jews from whom he derived many of his religious ideas. His genius "mixed old ingredients into a new panacea for humanity; sugar-coated it with an easy-going morality, and forced it down by means of the sword."

The Bible of Mohammedans is the Koran, slightly shorter than the New Testament, and containing 114 chapters. It is filled with historical errors, superstitions, and fables, and sanctions slavery, polygamy, divorce, the degradation of woman, and religious intolerance. Its gravest defect is its failure to mention redemption by sacrifice. There is no place

for atonement in its teaching. The Mohammedan's idea of heaven is a place where all his sensual desires will be fully gratified. Mohammedanism has been a religion of martial conquest, and has had phenomenal success. Its devotees permitted to others but one alternative—Mohammedanism or the sword.

The Outlook.

Into this land of India, centuries old but sunken in sensuality and idolatry, the cross of Jesus Christ has come. The Christian population is yet insignificant, as far as numbers are concerned, but 3,000,000 out of India's 300,000,000. But a brighter day is ahead. There are signs of Christian conquest. Last year, in the now historic library of William Carey in Serampore, a native missionary society was organized, to be conducted and supported wholly by the native Indian Christians themselves. Already it has enlisted some of the most intelligent and zealous of the young men of India. The twentieth century is to witness a great conflict between the combined forces of heathenism and Christianity, and the battle will wage but feebly unless men and supplies are speedily and constantly sent to the front by the church at home. Let this be our watchword: "The Cross in the land of the Trident."

Questions.

1. Mention the three periods of India's political history, and the length of each.
2. Trace the development of English control of India.
3. Which of the minor faiths of India teaches the highest morality?

4. What are Hinduism's strong points, and what its chief defects?
5. Mention three characteristics of present day Hinduism, as to creed, worship, and as a social system.
6. What is the most popular form of Hindu worship in India to-day?
7. What are the chief tenets of Buddhism?
8. Why has Mohammedanism such power in India at present?
9. Which of these three religions do you consider the best, and why?
10. Why are they all inadequate to meet the spiritual needs of men?
11. What is the strongest reason you can give for sending the gospel to India?

Books for the Library.

H. P. Beach—"India and Christian Opportunity."
H. P. Beach—"The Cross in the land of the Trident."
J. P. Jones—"Krishna or Christ."
C. A. Mason—"Lux Christi."
C. A. Mason—"The Little Green God."
"Religions of Mission Fields"—Published by Student Volunteer Movement.
J. M. Thoburn—"The Christian Conquest of India."
M. Williams—"Brahmanism and Hinduism."

STUDY VII.

William Carey, Literary Work, 1761-1834.

First Missionary of the First Missionary Society in England.

For forty-one years a missionary to India without a furlough.

"*I rejoice that God has given me this great favor, to preach among the Gentiles the unsearchable riches of Christ. May I but be useful in laying the foundation of the church of Christ in India. I desire no greater reward, and can conceive no higher honor.*"—WILLIAM CAREY.

His Life Motto—"*Expect great things from God; Attempt great things for God.*"

The name of William Carey is immortal in missionary history, not merely because of its associations with the land of India, but also because he was the founder of the modern missionary movement in England. He is sometimes called the Father of Modern Missions. Before his time, there had been little or no interest in missions abroad either in the Established Church or among Dissenters. In 1709, in Scotland, the Society for the Propagation of Christian Knowledge had been organized, chiefly to send the gospel to the Indians of North America. But in England there was not a single missionary society.

Early Christianity in India.

Before considering the work of Carey and of the other great missionaries who followed him, we must not forget that tradition says that Christianity was introduced into India as early as apostolic days by Thomas, one of the Twelve. Whether this be true or not, in keeping with the tradition there is near Madras a hill called St. Thomas' Mount in honor of the Apostle. By the fifth century there were Nestorian Christians in India, and in 1291 the first Roman Catholic missionary arrived. Francis Xavier, the Jesuit, labored there in the sixteenth century. When the Dutch began trade in the next century, Protestantism was first introduced, for the charter of the trading company required that the gospel should be given to the natives. But it was of a mechanical type, and lacked the spirit of true Christianity.

The earliest successful Protestant mission to do real evangelical work is known as the Danish-Halle, so called because its first missionaries came from Halle, Germany, and were sent out under the patronage of the King of Denmark. The Mission stood for pure Christianity, translation of the Scriptures, and education of the natives. Ziegenbalg and Schwartz were the most illustrious representatives of this work, and were the forerunners of that great line of Protestant missionaries, four of whom we are to consider in these Studies.

Carey's Early Life.

William Carey was born at Paulerspury, a little village in the middle of England on August 17, 1761.

It was the region from which came such men as Shakespeare, Wycliffe, and Bunyan. He was the eldest of five children, and his early life was influenced largely by his grandmother, who was very devout. His parents were very poor, his father being a weaver, and it seemed as though there were no brighter prospect for the son than to follow the trade of his father or to be a common laborer. But God had destined him otherwise. Little did his family or school-fellows realize the great gifts he possessed; but even in his earlier years, he showed a great love for books of science and travel, a remarkable power of observation, love of nature, perseverance, and a great aptitude for languages. At twelve, he mastered the one Latin book he possessed. A little later he learned Greek and Hebrew and Dutch, and he gained a working knowledge of French in three weeks. This was but indicative of what he would do later in India as a translator.

His schooling was finished at fourteen. At sixteen, he was apprenticed to a shoemaker in Hackleton. It was in the shoe-shop that he was led to Christ by a fellow-apprentice, and at the cobbler's bench that he prayed and laid his plans for foreign missions.

Enters the Ministry.

Though brought up in the Church of England, after going to Hackleton he joined the Dissenters, and when twenty-two years of age he was baptized, His conversion was genuine, and he soon began to preach very acceptably. On August 1, 1787, he was ordained, and became pastor of the Baptist Church at Moulton, where his salary did not exceed

$75.00 per year. Having married when he was but twenty, this small salary was quite insufficient to meet the needs of his family, so he continued his cobbling of shoes at night, taught school in the daytime, and preached on Sundays. He was so poor that it was no uncommon thing for him to be without food, but he made no complaint.

Growth of His Missionary Idea.

As he taught the children geography, and read carefully his Bible, he felt strongly that the church had an obligation to give the gospel to the heathen. As a boy he had been so fond of reading voyages and travels that his schoolmates gave him the nickname of "Columbus." An account of Captain Cook's Voyages fell into his hands about this time, and he became more interested than ever in the heathen. Their helpless condition preyed upon him, especially the evils of slavery, and his sister says that she remembers his never offering prayer in his family or in public that he did not remember those enslaved. In his shoe-shop, he had upon the wall a map which he made himself. On it he noted any information he could secure regarding the peoples and needs in foreign lands. He talked to his fellow-ministers about missions, and at one of the ministers' meetings he proposed as a topic for discussion, "Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." But he was rebuked by the chairman, who called him a miserable enthusiast for asking such a question.

Shortly after this, Carey published his famous pamphlet, "An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen." He made use of the same arguments as does Paul in Romans 10: 12–15, and concluded it with the practical suggestion that a missionary society be formed to send the gospel abroad, and that Christians be urged to contribute one-tenth of their incomes for the work at home and in foreign lands, or at least a penny a week per member for the work among the heathen.

Having been called to the church in Leicester, he removed from Moulton in 1789. It was in 1792 that he was invited to preach the sermon at the ministers' meeting held in Nottingham. Just nine years before, in this same place, had originated what is now known as the "Concert of Prayer," a plan to unite Christians in concerted prayer an hour the first Monday of every month for the outpouring of God's Spirit, and for the spirit of missions throughout the world. Carey took as the text of his sermon: Isaiah 54: 2, 3, and his two divisions were: "*Expect great things from God: Attempt great things for God.*"

A deep impression was made, and Carey, fearing it should be dissipated, seized Andrew Fuller by the arm, and exclaimed, "And are you, after all, going again to do nothing?" Carey's zeal and prayers were not without effect, for four months later, on October 2, 1792, in the parlor of the Widow Wallis at Kettering, was formed the first purely English Missionary Society. It was composed of twelve village ministers, and they named their organization "The Particular (Calvinistic) Baptist Society for

Propagating the Gospel among the Heathen." The Church of England, Congregationalists, and Presbyterians, all held aloof and would have no part in the undertaking, but all honor to the twelve men of faith who in spite, of ridicule and indifference, inspired by Carey's faith formed the first English Missionary Society!

Carey was, of course, eager to go to the field. His preference was Tahiti, in the Southern Pacific, or Western Africa, where he knew the needs to be great. But just at this time Dr. Thomas, a Christian surgeon who had been in the employ of the East India Company, was in England seeking to arouse interest in the establishment of a Mission in Bengal. He was communicated with, the result being that Carey decided to return with him to India. As the members of the Missionary Society talked it over, they likened India to a gold mine, but who would venture to explore it? "I will venture to go down," said Carey, "but remember, you must hold the ropes."

March 20, 1793, was the day Carey parted with his church at Leicester. It was with great reluctance that the people let him go, for they loved him as their own souls. But they had been praying for the extension of God's kingdom, and now God called upon them to relinquish their minister to help answer the prayer.

Difficulties.

It was not without difficulties that Carey set out for India. His wife bitterly opposed his going, and at first refused to accompany him. His father also had little sympathy with his desires. The captain

of the vessel upon which passage was engaged, at the last moment refused to take the missionaries, and so departure was delayed, until finally they embarked upon a Danish boat bound for Calcutta. The delay, however, gave Carey the opportunity of visiting his wife once more, and she decided at last to go with her husband if her sister would accompany them. This she consented to do, and on June 13, 1793, the missionary party set sail from Dover.

After a voyage of five months, their destination was reached. A heart less stout than that of Carey would doubtless have quailed before the difficulties that now confronted him. Unable at first to secure a permanent location in or near Calcutta, because of opposition by the East India Company, he was reduced almost to starvation, and, in addition, his wife and two of his children were seriously ill. But his courage did not fail. He wrote: "Everything is known to God, and God cares for the Mission. I rejoice that He is all sufficient, and can supply all my wants temporal and spiritual. I feel peace within, and rejoice in having undertaken the work."

Life in Mudnabatty and Serampore.

Having stood such tests of faith, relief was at hand, and God was about to open a way for sufficient support, that made him independent even of the society in England. He secured a position as manager of an indigo factory at Mudnabatty, which gave him opportunity to come in close contact with the workmen and to preach. He remained in Mudnabatty five years, and accomplished much for the cause. The reports he sent home were so encouraging

that additional missionaries were sent out in 1799. Much opposition to their coming was displayed by the East India Company, as had been shown in the case of Carey. They were not permitted to join him, but were invited by the Governor of the small Danish settlement at Serampore, fifteen miles above Calcutta, to settle there.

Among the new missionaries were two who were destined in the Providence of God, to be united with Carey in the Serampore Mission for many years, Joshua Marshman and William Ward. The latter was a printer, and had come from Hull, England. Before Carey left for the field, he had met Ward, and had said to him that if the Mission prospered, it would not be long before a printer would be needed to print the Word of God. As Carey proceeded with his translations, the need for Ward's services became more and more urgent.

After consultation, it was decided that Carey should leave Mudnabatty, and with the recently arrived missionaries, establish a new Mission at Serampore. He arrived with his family in January, 1800.

Literary Work.

Meanwhile he had made such good progress in his study of the Bengalee language that he began the translation of portions of the Scripture. Thus commenced his literary labors, which extended over a period of forty years. Before he died, he had translated the Scriptures wholly or in part into thirty-four languages and dialects. He has been fittingly called the Wycliffe of the East. What the "Morning

Star of the Reformation" did for English-speaking people, Carey did for the people of India. He knew that he could not reach the millions about him with his own voice, and so he considered the translation of the Bible into the various dialects and tongues of the natives the most valuable as well as the most necessary thing he could do. God manifestly sent him to India for this purpose; took him from the work-bench at Hackleton, where he prayed and planned for Missions, to make him the herald of the everlasting gospel to millions of his fellow-men in far-off India.

His literary work was not confined wholly to Scripture translation. He prepared a Bengalee dictionary and grammar, and also grammars of the Sanscrit, Mahratti, and several other languages. When he first went to India, he collected specimens of animal and vegetable life, and wrote descriptions of them which were of great value.

Educational and Philanthropic Work.

Although the name of Carey will ever be associated with his literary labors, we must not forget that he accomplished much also in other lines. When he first went to India, the sacrifice of children in the Ganges River was common, as also the practice of suttee, self-immolation of widows on the funeral pyres of their dead husbands. Carey was horrified at these things, and did all that he could in protest. Having examined the sacred books of the Hindus, he discovered that there was no warrant for this sacrifice of children, and the Viceroy accordingly issued a proclamation forbidding it. This was in

1801, but not until 1825 was suttee abolished, so firmly established was the custom. Carey had the joy of translating into Bengalee the proclamation which forbade it.

In the early days at Mudnabatty, Carey put into operation three lines of mission work,—preaching the gospel, translation of the Bible, and schools for Christian education. All of these he considered essential in the establishment of a Mission. As time passed, and his translations appeared, a large opportunity for usefulness in educational work came to him. He was offered the professorship of the Sanscrit, Bengalee, and Mahratti languages in Fort William College in Calcutta. This he accepted, and filled with great distinction. He also became the translator for the government. He received an income of about $7,500 from his professorship, all of which, with the exception of about $200 for the necessaries of life, he gave to the Mission. The policy of Carey and his fellow-missionaries at Serampore is seen from the following extract: "Let us give up ourselves unreservedly to this glorious cause. Let us not think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us forever shut out the idea of laying up a cowry for ourselves or our children. If we are enabled to glorify God with our bodies and spirit which are His, *our wants will be His care.*"

Fort William College was a government institution. Carey felt the need for an institution in which a native ministry might be trained. Hence, in 1818, he founded Serampore College, and became its President, and Professor of Theology. He also

lectured frequently on Botany and Zoology. This college is still doing a noble work.

Closing Days.

Carey was a prodigious worker and a man of indomitable perseverance, or else he never could have accomplished what he did in the enervating climate of India. For forty-one years he labored, never once returning to England for a rest. It was on June 9, 1834, that he passed from the scenes of his earthly labors, and great was the sorrow of his associates and converts. Robert Hall, who was one of his successors in the church at Leicester from which Carey went as a missionary, pays him this tribute: "That extraordinary man who, from the lowest obscurity and poverty, without assistance, rose by dint of unrelenting industry to the highest honors of literature, became one of the first of Orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation: a man who unites with the most profound and varied attainments, the fervor of an evangelist, the piety of a saint, and the simplicity of a child."

"Christian England laughed when Sydney Smith sneered at William Carey as a 'consecrated cobbler,' going on a fool's errand to convert the heathen. Carey died aged seventy three years. He was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to

Carey a landing place on his first arrival in Bengal; but when he died, the government dropped all its flags to half-mast in honor of a man who had done more for India than any of their generals. The universities of England, Germany, and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers."

Questions.

1. For what is Carey particularly famous in missionary history?
2. Trace the progress of Christianity in India before the time of Carey.
3. In what ways did his early life fit him to become a missionary?
4. How did he show his interest in Missions before becoming a missionary?
5. Tell all the circumstances about the founding of England's first missionary society.
6. What do you consider Carey's greatest work for India, and why?
7. Why is he called the Wycliffe of the East?

Books for the Library.

"The Life of William Carey," George Smith.
"The Life of William Carey," J. B. Myers.
"Men of Might in India Missions," H. H. Holcomb.
"Pioneer Missionaries of the Church," C. C. Creegan.

STUDY VIII.

Adoniram Judson, Evangelistic Work, 1788–1850.

First Missionary of the First Missionary Society in America.

"Adoniram Judson is surpassed by no missionary since the apostle Paul in self-devotion and scholarship, in labors and perils, in saintliness and humility, in the result of his toils on the future of an empire and its multitudinous peoples. He took possession of Burmah for Christ, when only a strip of its coasts had become the nucleus of the eastern half of the British Empire of India, and he inspired his native country to found two great missionary societies."

FIRST ENGLISH AND AMERICAN MISSIONARY SOCIETIES.

Just eighteen years after the formation of the first Missionary Society in England, there was founded in 1810 at Bradford, Mass., the first American Foreign Missionary Society. Back of the English Society was William Carey, whose zeal for missions, led twelve village ministers at Kettering to found the Society. Back of the American Society were the zeal and devotion of Adoniram Judson and three of his fellow-students of Andover Theological Seminary, who by offering their services for work abroad led to the formation by nine Congregational ministers

of the American Board of Commissioners for Foreign Missions.

Youth and Education.

The boyhood of Adoniram Judson was very interesting. He was born at Malden, Mass., on August 9, 1788, and when he was still very young his parents noticed that he was unusually bright. When he was only three years old, he surprised his father one day by reading to him a whole chapter from the Bible. His favorite pastime was playing church, at which times he was always the minister. He was also very skilful at solving puzzles and riddles. One day a letter containing his answer to a puzzle happened to fall into the hands of his father, who was a stern old Congregational minister. The next morning he called Adoniram, and gravely informed him that he had purchased for him a book of riddles, a very common one, but as soon as he had solved all that it contained, he should have other books. Little Adoniram seized upon the book joyfully, but was surprised to find that it was an arithmetic. "You are a very acute boy, Adoniram," said his father, patting him on the head, "and I expect you to become a great man." He was educated at Providence College (now Brown University), and was graduated with the highest honors of his class.

Converted and Becomes A Missionary.

While in college, he became much attached to a brilliant young man who was an avowed infidel, and it was not long until young Judson professed as great unbelief as his friend. Soon after leaving

college, he chanced to be stopping at a country inn, and was shown to a room next to that of a young man who was very ill, and who, he was told, could not live through the night. The thought of a young man dying so near to him preyed upon his mind all night, and he kept asking himself, as he heard the groans from the next room, "I wonder if he is prepared!" In the morning, he asked the landlord how the sick man was. "He is dead," was the reply. "Dead!" said Judson, "Do you know who he was?" "Oh, yes, he was a fine young fellow from Providence College; his name was——". At the mention of his name, Judson was completely stunned, for he realized that it was his infidel friend. He immediately returned home, and that fall entered the Theological Institution at Andover, and the same year consecrated himself to the Christian ministry. Judson was now twenty years old. The following year, 1809, he became greatly interested in the subject of foreign missions. He was deeply impressed by reading a sermon by an English minister, Dr. Buchanan, on Matthew 2 : 2, "For we have seen His star in the east, and are come to worship Him;" the theme being, "The Evidences of the Divine Power of Christianity in the East," describing its influence particularly in India. About this time there came to Andover four of the five young men who, while at Williams College, Williamstown, Mass., had banded themselves together to pray for foreign missions.

One day, because of a thunder-storm, they were compelled to take refuge under a haystack near the college grounds. Here they held their prayer-meeting, and Samuel Mills, their leader, after speaking of the

great need of sending the gospel to the heathen, exclaimed, "We can do it if we will." To-day the historic spot is marked by the famous Haystack Monument. When Judson came in contact with these students and others of like missionary spirit, he soon made up his mind that he would become a foreign missionary. Together with his fellow-students, Samuel Mills, Samuel Nott, and Samuel Newell, he made request of the Association of Congregational Ministers of Massachusetts to be sent abroad.

In due time it was decided to send Judson and his associates to Asia. On February 5, 1812, he was married to Miss Ann Hasseltine, a beautiful and vivacious young girl, destined to prove herself a true heroine on the mission field. Two weeks after their marriage, together with Mr. and Mrs. Newell, they started for India.

Becomes A Baptist.

It was on the voyage that the real character of Judson was displayed. He was a Congregationalist, he was being sent out as a Congregational missionary, and was supported by a Congregational Board. During the voyage, however, he became a Baptist. As he began to plan definitely for the work that was before him, it occurred to him that, in founding a new Christian society among the heathen, it was very important that the converts to the new faith should be properly baptized when received into the Christian Church. This thought led him to make a careful study of the subject of baptism. In the country to which he was going, there were already some noted Baptist missionaries: Carey, Marshman,

and Ward; and he wished to be fully prepared to defend his anti-Baptist views. Investigation, however, led him to the belief that the Baptist position was the right one, and that he and the other Congregationalists were wrong. The consequences of such a change of belief startled him. He would either have to adhere to the tenets of the Congregational Church on this important subject, which now he no longer believed, or he would have to break with the Missionary Board which was sending him out as a missionary, and from which he expected to draw his support. It was in this struggle that the real character of the man was shown. Could he be untrue to his convictions? Never! Come what would, he would follow the dictates of his conscience. After a reluctant but fearless struggle, he came to a definite conclusion, and after landing at Calcutta, he sent word to Carey, Marshman, and Ward of his desire to be immersed. These missionaries most gladly welcomed Mr. and Mrs. Judson, and showed them every kindness in their power. Prompt and straightforward obedience to Christ was the keynote of Judson's whole life.

He wrote letters to America, telling of his changed views, and said to one of his Baptist friends, "Should there be formed a Baptist Society for the support of a mission in these parts, I should be ready to consider myself their missionary." The news was a call to the Baptists of America to engage in foreign missionary work, and they responded cordially. One of the first foreign missionaries of the Congregational Church, Judson now became the first missionary of the American Baptist Church. He thus

had a share in the formation of two of the great American Foreign Missionary Societies.

Reaches India.

The ending of the voyage, however, was but the beginning of new difficulties. India at this time was largely under the control of the East India Company, which was opposed to the coming of missionaries, because it was thought that the introduction of a new religion would stir up hostility on the part of the natives, and lead to complications with the English Government. Mr. and Mrs. Judson were thereupon ordered to leave the country, and to go back to America. They were allowed, however, at their own urgent request, to go to the Isle of France, where they remained for four months working among the English soldiers. They then decided to make another effort to establish themselves on the Indian coast. The only vessel in which they could sail was going to Rangoon, Burmah, and they dreaded to pass from the protection of the English flag to be under the absolute control of the Burman despot. But the only alternative was to return to America, and this they would not think of doing. On July 13, 1813, they landed at Rangoon, and took possession of a little English Baptist mission house which had been built by a son of Dr. Carey.

Burmah and Buddhism.

Burmah is the largest and easternmost province of British India. When Judson began his work there, however, it had not been conquered by the

English, and was ruled by a despotic king. It is about 1000 miles long, 30 to 40 miles wide in the south, and 550 miles wide in the north. There are three principal rivers running south, and parallel with each other,—The Irrawaddy, the Sittang, and the Salwin. The largest of these is the Irrawaddy, at whose mouth is the city of Rangoon. The southern part of the country is very low, and, in the rainy season, which lasts from July through September, is completely submerged with water from one to twelve feet deep. The houses are built on piles, and during the rainy season, everyone goes about in boats. The inhabitants of Burmah are brown-skinned, stout and well proportioned, and have long, straight black hair. Their religion is Buddhism.

They believe in the transmigration of souls, and are consequently very superstitious about killing animals, or even the smallest insects. The worm upon which they step may contain the soul of their nearest and dearest deceased friend. Buddhism also teaches that there is no personal God, and that matter has no real existence. It denies the existence of the soul, and asserts that there is no such thing as blame or guilt. The one fundamental principle is that life consists of misery and disappointment. The highest good to which we can hope to attain, therefore, is utter annihilation, "Nirvana," or "Nigban," which is heaven, and it means annihilation. It was into this atmosphere of black and awful paganism that Adoniram Judson and his young wife plunged themselves. What a privilege to carry the light and glad hope of the gospel to such a hopeless people !

Early Missionary Labors.

Although Rangoon was not the place where Judson had hoped and planned to locate, for it seemed to be a very uninviting spot, yet he could not have chosen a more strategic point. Situated at the mouth of the Irrawaddy, it was at the very gateway of the empire. Here Mr. and Mrs. Judson began their great work of "converting Burmans." Their plan was to settle down quietly in the country, and undermine the ancient heathen religion by winning the hearts of individuals. This was not an easy task, for no system of truth could be more diametrically opposed to Buddhism in its fundamental principles, than Christianity. As we have seen, the former teaches that there is no God to save, no soul to be saved, and no sin to be saved from; while these are the fundamental teachings of the latter.

The first and most difficult task was learning the Burman language. He had no grammar or dictionary, and it was slow, hard work. For three years he struggled, and, at the end of that time, had completed a small grammar, and his first tract, called "A View of the Christian Religion." The following year, 1817, he completed the translation of the Gospel of Matthew, and a few days later, began the stupendous task of compiling a Burman dictionary. He did not undertake to preach to a Burman audience in their own tongue, however, until nearly six years after coming to Rangoon.

Evangelistic Work.

His first public sermon marks an era in the history of Burman missions, for it was soon followed by the

first of a series of conversions. Six years of faithful sowing without reaping a single blade of grain must have been discouraging work, but Judson was a man who never gave up.

But now that the Burmans began to adopt the new faith, the heads of the government became alarmed, and the clouds of persecution began to gather. Judson decided to strike at the very root of the matter, go to Ava the capital, and see the king himself. This he did, but the king would not be interested in the new religion, and Judson was compelled to return to Rangoon. Several years later, 1822, he made a second visit to the capital, this time with more success. He was kindly received by the king, and it was at this time that he decided to plant a church in the very heart of the Empire, under the shadow of the throne.

Imprisonment.

In 1823 Mr. and Mrs. Judson took up their abode in Ava. The outlook was very encouraging. They had left a vigorous little church of eighteen converted Burmans at Rangoon, and they themselves were distinctly in the royal favor. But in a very short time the skies became black. War broke out between Burmah and the English Government in India, and suspicion at once fell on all white foreigners. Dr. Judson was seized, fettered, and thrown into the death prison, where he remained for eleven months. The horrors of this place are beyond description. It was during this distressing period that Mrs. Judson (Ann Hasseltine) proved herself a heroine. She braved all dangers, and endured every

hardship in her untiring efforts to relieve her husband's sufferings and to secure his release. At the end of eleven months, the prisoners were taken to Oung-Pen-La, a town about ten miles from Ava, and here Dr. Judson remained in prison for six months longer. During this time he was laid low by the fever which prevailed among the hundred or more prisoners. Daily his noble wife visited him in the prison, carrying food and clothing. While suffering intensely from the fever, constant discomfort, and frequent torture, the horrors of the place were increased by the roaring of a lion, confined in a cage near by the prison, and allowed to starve to death because of the hatred of the Burmans for the British emblem. After the lion's death, Mrs. Judson secured the use of the cage for her husband, that he might have fresh air. This proved to be a precious boon, as compared with the stifling room where he had been confined with the other prisoners. In the midst of his most terrible sufferings and wretchedness, the thought that gave Judson the greatest uneasiness was that his work was at a standstill, and that Mrs. Judson was left unprotected at the mercy of ruffians. He often used to comfort himself with Madame Guyon's lines:—

"No place I seek, but to fulfill
In life and death Thy lovely will;
No succor in my woes I want,
Except what Thou art pleased to grant.
Our days are numbered—let us spare
Our anxious hearts a needless care;
'Tis Thine to number out our days,
And ours to give them to Thy praise."

At last Judson was taken out of prison, and sent by the Burman king to negotiate terms of peace with the English, who were everywhere victorious. When the final terms had been arranged, Mr. and Mrs. Judson were allowed to leave the capital. When they arrived at Rangoon, they found that the little mission had been broken up, and the converts scattered. A state of anarchy followed the war, and it was impossible to remain in Rangoon. One of the results of the war was that the English had wrested from the Burmans a large part of their sea-coast, and it became necessary to establish a capital for the new country. Mr. Judson was invited to accompany the English commissioners on an expedition to ascertain the best location for the new town. This he did, and a spot at the mouth of the Salwin was selected. The new town was called Amherst, and here the Judsons opened a new mission in 1826.

Before operations were fairly begun, however, Mr. Judson was compelled to re-visit Ava for the purpose of negotiating a commercial treaty. This proved a most unfortunate step, for while he was absent his faithful wife, whose health had been broken by the hardships which she had previously undergone at Ava, died. The mission at Amherst soon broke up, for the commander of the English army did not make it his headquarters, as had been expected, but chose Maulmain, a town about twenty-five miles farther north. The result was that Amherst was rapidly eclipsed by the latter town, and it was decided to move the mission to Maulmain.

Accordingly, in 1827, this throbbing center of Burman life became the center likewise of Christian influence. Fruits of Mr. Judson's labors now began to be manifest. He had been strongly reinforced with other missionaries from America, and the campaign of spiritual conquest which followed was a most vigorous and successful one. By the end of 1832, five hundred and sixteen Burmans had accepted Christianity. But now that the work was on a solid foundation, Judson's restless, aggressive spirit would not let him rest. He was not satisfied with founding two or three missions on the outermost edge of British Burmah; he longed to strike into the interior. The work at Rangoon had been revived and placed in the hands of a native convert, whose efforts were being crowned with encouraging success. A flourishing mission had been planted at Tavoy by Mr. and Mrs. Boardman, two of Judson's associates at Maulmain, and the light of the gospel was beginning to penetrate the darkness in all directions. Judson, like the Apostle Paul, was the guiding spirit of the various centers of Christian activity, and he labored on with a never failing zeal. He made an unsuccessful effort to plant a mission at Prome, a city on the Irrawaddy, half way between Rangoon and Ava. Again and again he threw himself against the bulwarks of Buddhism and Burman bigotry within the borders of the despot, and again and again he was repulsed. To-day a beautiful church stands in the very capital of the Empire as a memorial to his untiring zeal.

Visit to America and Last Days.

By the year 1845, Mr. Judson was very much broken in health, and decided to return to America. His visit was accompanied by the greatest enthusiasm, and he was honored everywhere as a true hero of the Cross. On returning to Maulmain, he found the mission in such a flourishing condition that he felt free to take up the work again in Rangoon. His last years were an uphill struggle against the intolerance and oppression of the Burman Government, and he was much hampered by the lack of support from the Mission Board in America. He died, and was buried at sea on April 12, 1850, while attempting to regain by a sea voyage his fast failing health.

In the Baptist meeting-house in Malden, Massachusetts, is a marble tablet, on which is inscribed:

In Memoriam.

Rev. Adoniram Judson
Born Aug. 9, 1788
Died April 12, 1850
Malden, his birthplace
The ocean, his sepulchre,
Converted Burmans, and
The Burman Bible
His monument.
His record is on high.

Questions.

1. What kind of a boy was Adoniram Judson, and when and where was he born?
2. What was the means of his conversion?

3. How did he happen to become a Baptist? What was the keynote of his life?
4. What difficulties did he encounter in getting a foothold in India?
5. Describe Burmah.
6. What are the principal beliefs of Buddhism?
7. Give an account of his work at Rangoon.
8. What misfortune did he suffer at Ava and Oung-Pen-La?
9. Give an account of his work at Maulmain.

Books for the Library.

"The Life of Adoniram Judson, " by his son, Edward Judson.

"Notable Baptists—Adoniram Judson," by his son, Edward Judson.

STUDY IX.

John Scudder, M.D., Medical Work, 1793-1855.

First American Medical Missionary to India.

"He walked constantly with Jesus, and spake unto the Lord his Master by night and by day as he had opportunity. He told me that he wished to be one of the inner circle around Jesus in heaven. That was his ambition, and he lived near here, that he might also be near there."—HENRY M. SCUDDER.

When asked in America what were the discouragements in the missionary work, Dr. John Scudder answered, "I do not know the word. I long ago erased it from my vocabulary."

"Make him a Christian, and make him a missionary."—
—Daily Prayer of DR. SCUDDER for his son.

VALUE OF THE MEDICAL MISSIONARY.

One of the earliest medical missionaries was Luke, the writer of the Gospel which bears his name, and called "the beloved physician." There is evidence in the book of Acts that he accompanied Paul during a part of the latter's second and third missionary journeys. To this day, some of the most useful missionaries of the Cross have been those who have combined relief for the body with help for the soul. Dr. John Scudder was such an one. "His skill as a surgeon was the key in many instances to his success as a preacher. A man who could open the eyes of

the blind inspired a reverence far greater than one who appeared simply as a Christian teacher. His two-fold profession gave him great power."

Birth and Early Life.

The very year that William Carey set sail for the foreign field, 1793, there was born in Freehold, New Jersey, on September 3, the boy who was to become the first American medical missionary to India. John Scudder's father was a lawyer of repute, and his mother a woman of refinement and culture. From his boyhood, his mother says "he was always good," and showed qualities which were characteristic of the future man; benevolence (so generous was he that he would go out and gather wood for the poor families in the neighborhood), self-sacrifice, and a perseverance which took no account of obstacles. He had also a bright, happy disposition, genial manner, and thus easily won friends.

While at Princeton, he was known not only as a hard student, but as an earnest Christian, and exerted a powerful influence for good over his classmates. More than one gave his life to Christ as a result of his direct, personal interest. In obedience to his father's desire, he gave up the ministry, and chose the medical profession as his life-work, feeling that it furnished opportunities for doing good to the soul as well as to the body. He accordingly entered the New York Medical College, and in 1815 was graduated with honors.

God's Providence.

If he was not now to enter the ministry, God's

hand was certainly leading him in all his decisions, and preparing him for the coming years in India. In settling in the East Side of New York to practise, he lived with a family of culture, but none of them were Christians. Through his earnest efforts and godly life in their home, all of them were led to Christ, and later Dr. Scudder married one of the daughters. Success such as he won seldom comes quickly to a young physician in a large city. But his faithful and intelligent care of his patients, as well as his bright, cheery manner, won hosts of friends and a large practice. But in the very midst of his fame and increasing financial prosperity came the call to leave all and go to heathen lands.

It is interesting to think of the way God speaks to us, so many and various are His methods. To Dr. Scudder, the call came through a pamphlet entitled, "The Conversion of the World; or, The Claims of Six Hundred Millions," picked up carelessly while waiting to see a patient. He borrowed the book, and read it several times. It echoed the cry, "Come over and help us," and until he had answered, "I will," there was no peace in his heart. Friends and patients alike tried to dissuade him from going. His father threatened to disinherit him. The size of his practice was urged; its claims on him; the good he was doing in his church relationship here; and the more worldly argued the utter folly of giving up all his prospects of fame and fortune for the bodily discomforts and certain poverty of a missionary's life. But he and his wife had counted the cost, and were willing to lose all that they might win souls for Christ.

At just this time, the American Board of Commissioners for Foreign Missions, of Boston was looking for a Christian physician to accompany a party of missionaries to India. Dr. Scudder offered himself, and was accepted. Then began preparations for a trip from which they never expected to return. One of his faithful Negro servants, Amy, could not bear to be parted from her mistress, nor from her little two-year-old charge, Maria. When told of the trials and perils before her, she answered, "If little Maria can meet them, I can," and the "faithful Amy," as she was called, became a member of the missionary band.

Those who saw the party leave the old Fulton Street Dock, never forgot the sight. Dr. Scudder was buoyant at the prospect of becoming Christ's ambassador to the heathen. His last words were, "Only give me your prayers, and that is all I ask." Such an example of consecration could not be without its effect on a wide circle, and at least one young man, James Brainerd Taylor, decided to leave his mercantile business, and follow the noble example thus set before him. Dr. Scudder and his family having joined the other missionaries in Boston, it was on June 8, 1819, that all set sail in the good ship "India." The four months that they were on board, the missionaries devoted to personal effort among the crew. A wonderful revival took place, and must have encouraged them for the work that lay before them in India.

Calcutta was reached in October. Soon after the vessel anchored, they had a glimpse of the city's

great extent. On the shore directly opposite, a great multitude of natives carrying their gods, were approaching the water to throw them into the stream. They held them over the water some minutes, while the noise of various musical instruments continued, and then plunged them in to float down the current. For the first time, the missionaries had seen the important Hindu ceremony of the drowning of the gods.

The place to which Dr. and Mrs. Scudder were assigned was Jaffna, in Ceylon, an island directly south of the mainland of India. Before leaving Calcutta, however, they were greatly grieved by the death of little Maria. Her death was followed by that of a baby sister four months later. In writing of it, he says: "We must say that our trials have been heartrending. Oh, that God would sanctify them to us! You may rest assured that we do not repent of our coming. No, we rejoice and thank God for putting it into our hearts to leave America, and come and live among this people. I would not exchange situations for a world."

Missionary Labors in Ceylon.

The island of Ceylon where Dr. Scudder was the only medical missionary, contains about 24,664 square miles, and in 1831 had a population of a million. Tamil was the language of the Brahmans, and Hindus of the northern section, and before Dr. Scudder, now an ordained minister, could preach to them, he had to master it. But he was not idle in the meantime. The news of his skill as a surgeon soon spread, and thousands flocked to his bungalow for aid, and

none went away without a word about the Great Physician. If the native could read, he was given a written pamphlet. As thousands of these were given away, the labor of preparing them must have been great. While Dr. Scudder was busy in the hospital or preaching, Mrs. Scudder was conducting a school. "She provided for the children (he writes in a letter to his mother), and takes care of almost the whole of the domestic concerns, which are neither few nor small. She has ten females under her care. These she teaches to sew in the afternoons. In the morning she begins to hear the boys recite in English, which is no small labor. She hears three different classes. She sometimes visits the people."

Begins Itinerating.

As time passed by, Dr. Scudder felt, if the natives were ever to be reached, he could not wait for them to come to him, but he must go to their villages. He was continually going from one place to another. The population was so great, the same places and people could not be visited twice, so he left tracts and Bibles. Stop and think just a minute what your condition would be if you had heard only ONCE of Jesus, and would never hear again.

Once while on one of these trips, far from home, he was taken very ill. Word was sent to his wife, and she made up her mind to go to him at once. She meant to travel by night as well as by day, though it was very dangerous to do so on account of the wild animals. As night came on, the roars of tigers and the trumpetings of elephants could be heard in the distance, and then nearer and nearer.

Every one of the carriers who had come with Mrs. Scudder ran off in a great fright, and left her alone with her little boy in the jungle. What could she do to defend herself against the wild beasts? Prayer to the God who had saved Daniel from the lions was her only refuge. Earnestly did she ask for protection, and was not denied. Though she could hear the tigers as they drew near, and could see the gleam in their savage eyes, yet not one of them did her harm. In the morning, the cowardly carriers returned and the journey was resumed.

So hard did Dr. Scudder work that even his wonderful constitution was undermined, and after nine years' labor, he was ordered to take a rest in Madras, and in Bengalose in southern India. This led later to the founding of a mission at Madras, in the very centre of heathenism. A few years later, in 1836, Dr. and Mrs. Scudder were appointed to this station.

Labors in Madras.

Here the open opposition was much greater than in Ceylon. He was stoned and persecuted, but still he continued preaching early and late, and healing the sick. One day he performed fifteen surgical operations, seven being for cataract. Thus in a physical as truly as in a spiritual way was he giving sight to the blind. So indefatigable was he in his efforts to preach, that most of the large towns in that part of India heard of salvation through him. While on one of these journeys, he "stood eleven consecutive hours, without moving from his post. He did not even stop to eat, but had coffee brought to him."

Furlough—Influence With Children.

The heat of the country and his unsparing labors began to tell on him. Nothing but a long rest could save him for future work, and in 1841, after an absence of twenty-two years, he was induced to take a furlough in America. During all the years of his residence in India, his father had never forgiven him for going abroad. Letters sent home, had been burned unopened, or after a period of years given to the anxious mother. Dr. Scudder's return was therefore unknown to his father, but when he came back to the old home, and stood in his father's presence, the stern old man relented, and became reconciled to his son. While here he could not be silent. "If he could not preach to the heathen, he must preach about them." All over the country he went, arousing interest in missions, especially in his beloved India. Children everywhere flocked to hear him, for they were especially attracted by his fascinating stories of the need in far-off lands.

Back in India—Closing Days.

But he was not content until he was at work in Madras again. In 1849, he was joined by two of his sons who, after their preparation in America, returned as missionaries. That same year his wife died, and also a son at college. He never seemed to recover from these shocks. His health steadily failed, and another trip to America was proposed. But a voyage to the Cape of Good Hope instead seemed to benefit him, so that while in Capetown he was preaching and constantly working. He was to conduct an evening service and, tired from the morning's exer-

tions, lay down to gain strength for it, when he fell asleep to wake in heaven.

A Remarkable Family.

No one can sum up the blessings of such a life. Wherever he went, at Princeton, in the Medical School, visiting his patients in New York, no less than in Ceylon, and Madras, his life had one purpose, one aim,—to bring men to Christ. Nor can a life influence such as his ever end. Medical students trained by him are carrying on his work in India. Nine of his children and twelve grandchildren became missionaries. They and their wives have given almost six hundred years of service to missions. What have you given?

Questions.

1. What argument, based on the ministry of Jesus, can you advance in support of medical missions?
2. Mention three advantages of medical work, and point out also its limitations.
3. Mention at least three instances in which God's providence was clearly marked in Dr. Scudder's life.
4. What impresses you most about Dr. Scudder's character or work, and why?

Books for the Library.

Creegan—"Pioneer Missionaries of the Church," Chap. XIII.

Holcomb—"Men of Might in India Missions."

STUDY X.

Alexander Duff, Educational Work, 1806-1878.

First Missionary of the Established Church of Scotland.

"*O Lord, for the sake of promoting Thy glory among the heathen, I am ready to go to the parched desert or the howling wilderness, to live on its bitter herbs and at the mercy of its savage inhabitants. Lord, strengthen the weakness of my faith that I may be powerful in the accomplishing of Thy will.*"

—Alexander Duff.

"*Devoted lives are a more powerful preaching than burning words.*"—Motto given by Duff to students at Madras in 1849.

"*No man since Paul has done more to kindle and keep alive the fires of world-wide missions.*"—Arthur T. Pierson, D.D.

"*He was afraid of no truth, but sanctified all truth.*"

—George Smith.

Early Days.

Shortly before the death of William Carey, there visited him in his home at Serampore the young Scotch missionary, Alexander Duff. It was a meeting which the latter never forgot. As he rose to go, Carey called him back and said to him, "Mr. Duff, you have been speaking of Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey; speak about Dr. Carey's Saviour." To tell of the Saviour was what had indeed brought Duff to India;

otherwise, he would never have gone, and he followed strictly the elder missionary's advice.

In the rugged hills of Scotland, Alexander Duff was born April 25, 1806, near the village of Moulin. His parents had been converted in their youth under the preaching of Charles Simeon, and they were staunch and loyal Christians. Their home was the scene of many a prayer-meeting, and Duff grew up in a wholesome Christian atmosphere. He was influenced in his early years by three persons chiefly,—his father, for whom he had a deep love and respect, and who molded his spiritual life; his schoolmaster, Mr. Macdougall, who laid the foundations of his broad culture; and Dr. Chalmers, who at St. Andrew's University, by his missionary spirit and appeals, quickened Duff's interest in the great cause of missions. I say quickened, because Duff's interest had been first aroused in the family circle at home, when his father would tell him stories of the idolatry in far-away India, perhaps little thinking that his own boy would some day go to this very land to battle against its heathenism.

When eight years old, he went away to school, and soon after leaving home he had a dream in which he saw the human race stand before God for judgment. He saw some condemned and others commended. As his own turn approached, doubtful what the result might be, he awoke with a start. The dream had made such an impression that he prayed earnestly for pardon, and his conversion dates from this time. A little later, he had another dream in which God seemed to draw near to him in a golden chariot drawn by fiery horses. As he looked

on in wonder, he heard God's voice in kind and gentle tones saying, "Come up hither, I have work for thee to do."

Student Life.

At school, Duff easily led his class, and at fifteen entered St. Andrew's University, where he made a brilliant record. He was the pride of the University, not only for his scholarship, but for his genial good nature. Together with his devoted friend, John Urquhart, and others, he was one of the founders of "The Students' Missionary Society." Its members had the privilege of personal contact with some of the great missionaries who came home to tell what had been done in foreign lands, and who were seeking new recruits. Among them were Joshua Marshman, one of Carey's associates in India, and Robert Morrison, fresh from his work in China, who so impressed Urquhart that he decided to become a foreign missionary.

Missionary Decision.

The field Urquhart chose was India, but in 1828 he died. Duff resolved to give his life to missions in his friend's place. On a visit home, his father inquired for Urquhart. "He is no more," said Duff. "What if your son should take up his cloak? You approved the motive that directed the choice of Urquhart; you commended his high purpose—the cloak is taken up." Thus Duff announced to his parents his decision to become a missionary.

Soon after this decision, the Church of Scotland, in response to an appeal from India, resolved to

establish a college for high-caste Hindus near Calcutta. Duff was urged to undertake this work. At first he refused, because he felt unequal to so great a responsibility; but later, convinced that it was God's call, he gladly accepted. He preached his first sermon in St. Giles' Cathedral, Edinburgh, the text proving to be the motto of his whole life: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Corinthians 2 : 2.

On August 12, 1829, when twenty-three years of age, he was ordained to be the first foreign missionary of the Established Church of Scotland. He visited many churches, arousing intense interest in missions. In one address based on Romans 1 : 14, "I am debtor both to the Greeks, and to the Barbarians," he said: "There was a time when I had no care or concern for the heathen; that was a time when I had no care or concern for my own soul. When, by the grace of God, I was led to care for my own soul, then it was I began to care for the heathen abroad. In my closet on my bended knees, I then said to God: 'O Lord, Thou knowest that silver and gold to give to this cause, I have none; what I have, I give unto Thee—I offer Thee myself. Wilt Thou accept the gift?"

Voyage to India.

Just before his ordination, Duff was married to Miss Drysdale of Edinburgh. On October 14, 1829, they set sail for Calcutta. There was no short route through the Suez Canal in those days, and around the Cape of Good Hope was the only way, and full of danger. The vessel was wrecked off the

south coast of Africa, but her passengers, after trying experiences, all reached Capetown safely. All of Duff's valuable library was lost except his Bible and Psalter. A sailor found these on the shore, and brought them to Duff, who read to his shipwrecked companions Psalm 107. After a delay of several weeks, Mr. and Mrs Duff set sail again for India. Again they met severe storms; were blown out of their course, and anchored at last in the Ganges, only to be wrecked a second time by the violence of a monsoon. Their only place of refuge was a Hindu temple Soon after, they reached Calcutta, eight months having elapsed since they set sail from home.

Work in Calcutta—1830–1835.

Founding of the College.

Although Duff had been charged by the missionary society at home to found the college outside the city of Calcutta, yet it became very evident to him that the need was in the heart of the city itself, where the young Hindus who had renounced their faith, and had accepted no religion in its stead, could be reached. The aged William Carey thoroughly agreed with Duff, so he went ahead, and with the help of a noble young Brahman, Rammohun Roy, who secured a building and gathered some scholars for him, he opened a Christian English school right in Calcutta. Duff declared the English language to be "the lever which, as the instrument of conveying the entire range of knowledge, is destined to move all Hindustan." Five boys came to the first session of the school, which opened, after a protest had

been silenced, with Scripture reading and the Lord's Prayer in the Bengalee language. Numbers increased rapidly, and the boys soon learned to love their Bible lesson as well as their other lessons. The one assistant was reinforced at the end of the first year by two other helpers.

Lectures.

A group of young Hindus who published a paper denouncing Brahman teaching, attracted much attention at this time. Duff's offer to give a course of lectures for their benefit was accepted, and fifty or sixty men came each week. Many under this teaching became Christians, among them, the editor of the paper and leader of the band: Krishna Bannerjea, a high-caste Hindu who became a noted Christian teacher and author. Duff was also influential in establishing a medical college, and was associated with Macaulay and Trevelyan in their splendid and successful efforts to have English made the language of schools and colleges under British control.

A Pastor.

When the church of St. Andrew's in Calcutta was left without a minister, Duff became its pastor for a time, building up a large and active church.

Work in Scotland, 1835–1839.

After five years of incessant labor, his health broke down completely, and it became absolutely necessary to return to Scotland. But he had no regrets, even

though ill. When he reached home, he found the missionary spirit all but dead, and without taking time fully to regain his strength, he threw himself energetically into the work of educating the church at home in the knowledge of India's need. His first sermon was full of missionary fervor, and aroused great enthusiasm, which swept over the whole country. He greatly overtaxed his strength preaching in crowded churches and halls throughout the entire community, but when he left a second time for India after five years, the church, largely due to his efforts, was keenly alive to missions. In 1839 the offerings for the foreign work were fourteen times larger than five years before. Four missionaries had gone to India as a result of Duff's appeals, and the Ladies' Missionary Society of Scotland owed its origin to the interest aroused by one of his addresses.

Ten Years in India—1839–1849.

It was a joy to the founder of the Calcutta School to find upon his return a flourishing college of seven hundred students in the place where ten years before he had organized his first class of five boys. Duff commenced at once to enlarge his work, organizing training schools for native teachers, Sunday Bible classes for clerks who were too busy to attend the classes during the week, and evening classes for the graduates. He turned to a new field, and founded two mission schools fifty miles north of Calcutta. Through the generosity of some wealthy merchants, he was able to open a home in Calcutta for native Christians who, on account of their baptism into the Christian faith, were persecuted.

Effects in India of the Scottish Disruption.

In 1843, a dark cloud gathered, and threatened all these branches of work; for over in Scotland, the Free Church separated from the Established "Kirk," and Duff, with most of his associates, cast in their lot with the former, though nearly all the property of the schools and colleges he had founded remained in the possession of the Established Church.

Faith was strong, however, and the silver lining to the dark cloud soon appeared, for the Free Church bent all energies to the establishment of a new college and mission in Calcutta. Personal friends of Duff contributed generously. $2500.00 came from New York. Land was bought, and a building commenced. Five hundred boys were present on the opening day of the new school, and before the second month, 1050 were enrolled; more than in the old college.

Marked spiritual advances cheered the hearts of the missionaries during these trying days. A great number of high-caste Hindus were added to the church, but with each baptism the opposition increased. Leading Hindus took their children from the Christian schools, and Duff's life was in danger; but the number of converts continued to increase. Some Hindus opened an English school where religion was not permitted to be taught. Still the Christian schools prospered, and many were added to the Church.

The Call to Return to Scotland.

In the midst of all his activities, the news came of the death of Dr. Chalmers, his old friend and teacher. The death of this wise counsellor and loved friend

was not only a great personal sorrow, but Duff was much concerned about the condition of the Free Church at home, now deprived of its ablest leader. He feared that the whole cause of missions would suffer, as well as the loved work in Scotland. The Church at home realized its loss, and knew of no worthy successor to Dr. Chalmers except his former scholar, Alexander Duff. A most urgent call was therefore sent to Duff to give up his work in India, and return to Scotland. Protests against his going poured in upon him. Brahmans and Christians alike begged him to remain in India, and finally it was decided that he would not accept the call permanently, but for a time return to Scotland to stir interest and to organize the missionary work of the new Free Church. Before returning in 1850, he visited all the mission stations in India, as far as possible, preaching, strengthening, encouraging, wherever he went. Finally at Bombay, just before he sailed, he delivered his stirring and now famous address on the "Necessity of Christian Teaching even in Government Schools."

After a brief rest, he began the long preaching tours in Scotland which exhausted him physically, though they abundantly rewarded him; for he saw the tremendous growth of missionary interest in the new Free Church, as he had seen it fifteen years before in the Established Church.

Visit to America—1854.

A very urgent invitation to visit America was accepted, and in February, 1854, after a stormy passage, he landed safely, though the ship was nearly

destroyed in the harbor of New York. For three months, he traveled constantly, drawing crowds in every city to hear his eloquent plea for world-wide missions which could never be forgotten. Completely exhausted by the strain, he returned to Scotland, leaving in this country a deep impression and an awakened interest.

Last Years in India—1856–1863.

In the new college buildings in Calcutta, erected during Duff's absence, they held a great meeting to welcome him back in 1856, and upon that occasion Sir Henry Durand said: "Duff and his fellow-laborers have, under God's guidance, laid the corner-stone of an edifice which must swell to gigantic proportions in another quarter of a century. Whatever the growth of the work, Duff and his five pupils will be remembered as God's instruments." It is interesting to see a part of the fulfilment of this prophecy. In less than twenty-five years, there were 41,000 native students in the Christian schools and colleges of India. In less than fifty years, there were 10,000 native teachers, having 62,000 students under Christian teaching. On the roll of those who have given life and labor to India, no name stands higher than that of Alexander Duff. In 1863 he left India to return no more.

Final Return Home—1863.

While his wife preceded him and went directly to Scotland, he took a voyage to the Cape, hoping to improve his health. He visited the mission stations of his church in Africa with great interest, encouraging

and advising the workers. He joined his wife in Scotland. and very soon afterward the greatest sorrow of his long life came to him, in her death. One of the first students of the first school in Calcutta who became a Christian minister and author, Dr. Behari Day, in his life of Duff, pays a beautiful tribute to the splendid, helpful companion of his life who was, throughout his long service in India, an inspiration to her great husband. Duff was given all the honors the Church can pay to a faithful servant grown old in the service. He was an active preacher and author until, at the age of seventy, he fell in his library, and died two years later from the effects of the fall. During his last illness he said: "I am very low and cannot say much, but I am living daily, habitually in Him." As death drew near, he exclaimed with perfect peace and calm, "Thy will, my God, my God, be done." It was on February 12, 1878, that he departed to be with Christ.

"*It was the glory of Alexander Duff that, arriving in Calcutta in the midst of a great intellectual movement of atheistical character, he at once resolved to make that character Christian. Bengalese, and alas! their European friends and teachers, talked of Christianity as an obsolete superstition. Duff burst upon the scene with his faith, energy, erudition, and eloquence to teach them that the gospel of Christ was not the ally of ignorance or error, but was in the van of civilization, and that the Church of Christ was still the 'Light of the World.' It is certain Duff's work can never be undone unless we are faithless to his example.*"

Four great heroes of the faith representing literary, evangelistic, medical, and educational work have

been brought to our attention. They were the pioneers in the early days of modern missions, a century ago. They left home and friends and brilliant prospects, when India was five times further away by sailing craft than it is to-day by steamer. They did so because within them was a burning zeal to be ambassadors for Christ to those dwelling in darkness and in the shadow of death. All honor to these men and their noble wives, who lived and died for India—the first missionaries of the first missionary societies of England, America, and Scotland!

A noble army, men and boys,
The matron and the maid,
Around the Savior's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train.

Missionary Hymn by REGINALD HEBER,
Bishop of Calcutta 1823–1826.

QUESTIONS.

1. What three men influenced Duff's early life and in what ways?
2. Tell of his home and student life.
3. What led him to become a missionary, and how did he announce his decision to his parents?
4. Why do you think he read Psalm 107 when saved from shipwreck?
5. Describe the first five years in Calcutta.
6. What were some of the results of his first visit home to Scotland?

7. What traits of character do you see revealed in Duff's own words quoted in this Study?
8. Who were the pioneer missionaries respectively of the first missionary societies of England, America, and Scotland?
9. Which one do you consider greatest, and why?
10. What responsibility do their lives impose upon us?

Books for the Library.

"Life of Alexander Duff," by Elizabeth B. Vermilye.

"Life of Alexander Duff," by George Smith, LL.D.

"Recollections of Alexander Duff," by one of his pupils, Lal Behari Day.

"Missions and Modern History," by Robert E. Speer —Chapter on "The Indian Mutiny."

"Pioneer Missionaries of the Church," by C. C. Creegan.

"Men of Might in India Missions," by H. H. Holcomb.

Princeton Theological Seminary Libraries
1 1012 01234 4091